





Digitized by the Internet Archive  
in 2017

<https://archive.org/details/illustratedhisto00stjo>

GEN

✓







3 1833 01858 9025

GC  
977.202  
SO8IL

Illustrated History  
Saint Joseph's Church  
South Bend  
Indiana



Copyright

1904

Printed by



Donated to M. Palmer  
by Matt Nowicki.  
March 7, 1972

254

AN ILLUSTRATED HISTORY

OF

ST. JOSEPH'S CHURCH,

SOUTH BEND, INDIANA.

1901.

# PROFESIONAL DIRECTORY.

## COUNTY OFFICIALS.

Circuit Judge,	WALTER A. FUNK
Prosecuting Attorney,	GEORGE E. CLARKE
Sheriff,	CHARLES E. MCCARTY
Clerk,	GEORGE M. FOUNTAIN
Auditor,	JOHN M. BROWN
Recorder,	JOSIAH P. REED
Treasurer,	JOHN W. ZIGLER
Surveyor,	FREDERICK W. KELLER
Coroner,	DR. CALLIE A. RENNOE
Superintendent of Schools,	WILLIAM CLEM
County Assessor,	WILLIAM E. GELTZ
Superintendent County Asylum,	WILLARD DICE

County Commissioners  
 JOHN D. FULMER      SAMUEL BOWMAN  
                                  ISAAC N. MILLER

## CITY OFFICIALS.

Mayor,	SCHUYLER COLFAX
Treasurer,	WILLIAM A. RUTHERFORD
Clerk,	LOUIS A. HULL
Comptroller,	EDWARD P. STANFIELD
City Attorney,	WILBERT WARD
City Engineer,	A. L. HAMMOND
Health Officer,	DR. C. M. BUTTERWORTH
Fire Chief,	JACOB S. KERNER

Board of Public Works  
 EEWARD B. REYNOLDS      SAMEEL LEEPER  
                                  CHARLES L. GOETZ

Board of Public Safety  
 ORCHARD R. COTTON      GEORGE W. FEASOR  
                                  ANDREW J. WARD

## ATTORNEYS.

Anderson, DuShane & Crabill,	122 N. Main
Arnold, J. B.,	Arnold Bldg., W. Jefferson
Alward, S. S.,	128 N. Main
Bates, D. D.,	120 S. Main
Bettcher, Earl M.,	120 S. Main
Bradshaw, George,	Dean Bldg., S. Lafayette
Boys, S. E.,	Room 12, I. O. O. F. Bldg
Bugbee, Willis A.,	122 N. Main
Briek, A. L.,	Rooms 5-8, I. O. O. F. Bldg
Case, Mills,	119 N. Main
Clarke, George E.,	Dean Bldg., S. Lafayette
Creed, J. P.,	Dean Bldg., S. Lafayette
Creed, Miss Aliee,	Dean Bldg., S. Lafayette
Cunningham, O. M.,	Rooms 13-14, I. O. O. F. Bldg
Davey, Charles A.,	121 N. Main
DuComb, C. P.,	122 S. Main
Dunbar, R. E.,	Room 3, I. O. O. F. Bldg
Dunnahoo, Frank,	102 S. Michigan
Feldman, George G.,	107 S. Michigan
Fish, George R.,	Arnold Bldg., W. Jefferson
Fisher, John E.,	134 W. Washington
Ford, George,	216 W. Washington
Gurda, John C.,	Cor. Chapin & Napier Sts
Gardner & Gardner,	132 N. Main
Garst, Jasper E.,	112 S. Main

Guy & Pattee,	117 N. Main
Harris, A. B.,	135 N. Main
Hastings & Woodward,	131 N. Main
Henderson, J. D.,	Rooms 9-10, I. O. O. F. Bldg
Hibberd, John A.,	228 S. Main
Holdeman, O. U.,	126 W. Washington
Horne, A. J.,	Dean Bldg., S. Lafayette
Houlihan, P. J.,	119 N. Main
Howard, T. T.,	Dean Bldg., S. Lafayette
Hoban, Thomas,	Dean Bldg., S. Lafayette
Hubbard, Arthur L.,	118 N. Main
Hubbard, Lucius,	118 N. Main
Jackson, Franeis M.,	115 N. Main
Judie, James A.,	131 W. Washington
Kurtz, George A.,	106 N. Main
Lambert, Franeis,	I. O. O. F. Bldg
MaeKibbin, Stuart,	Rooms 9-10, I. O. O. F. Bldg
Mears, A. J.,	121 N. Main
Meyer, F. J. L.,	Room 4, I. O. O. F. Bldg
Miller, Ryell T.,	Room 1, I. O. O. F. Bldg
McInerny, Milliam A.,	Oliver Opera House Bldg
Neff, J. E.,	104 S. Michigan
Orr, Joseph G.,	218 W. Washington
Parks, Isaae K.,	120 S. Michigan
Rieh & Rieh,	123 W. Washington
Romig & Kreighbaum,	121 W. Washington
Russ, Fred,	St. Joseph Bank Bldg
Schoek, Harry G.,	122 N. Main





ST. JOSEPH'S CHURCH AND RECTORY.

# PROFESSIONAL DIRECTORY.

## ATTORNEYS.

CONTINUED.

Shively & Wair,	120 S. Michigan
Shively Dudley M.,	104 S. Michigan
Slick, Thomas M.,	119 N. Main
Stach, S. D.,	129 W. Washington
Talbot & Talbot,	138 N. Main
Talcott, Thad. M. Jr.,	116 N. Main
Ward, Wilbert,	Room 12, I O. O. F. Bldg
Wright, William B.,	220 W. Washington
Schuenight. William J.,	125 E. Jefferson



## PHYSICIANS.

Barandy, O. B.,	718 W. Jefferson	Kimble, Mrs. Dr. L.,	819 W. Napier
Barber, A. E.,	130 S. Michigan	Kaple, J. D.,	215 W. Colfax
Berteling, J. B.,	609 W. Huston	Kilmer, S. L.,	217 W. Jefferson
Blackstone, W. B.,	216 W. Jefferson	Lent, E. J.,	109 W. Washington
Borisowicz, G.,	417 S. Chapin	McAllister, E. W.,	Dean Bldg., S. Lafayette
Borley, Edgar R.,	130 W. Washington	McDonald, R. M.,	402 W. Water
Boyd-Snee, Harry,	117 N. Michigan	McNamara, D. W.,	303 S. Michigan
Butterworth, C. M.,	227 S. Main	Miller, A. G.,	225 S. Michigan
Calvert, R. H.,	107 S. Michigan	Mills, W. F.,	213 N. Main
Cannon, J. H.,	224 N. Main	Mitchell, Harry F.,	113 S. Michigan
Cassidy, Jno.,	305 W. Jefferson	Montgomery & Fink,	121 S. Michigan
Chaffee, Walter D.,	129 W. Colfax	Moore, E. P.,	101 S. Michigan
Daugherty & Sawyer,	133 S. Lafayette	Myers, C. H.,	201 N. Main
Dean, E. R.,	Dean Bldg., S. Lafayette	Mulligan, J. W.,	216 W. Jefferson
Dickson, Wm. B.,	228 N. Lafayette	Neinstedt, Geo. V.,	219 W. Jefferson
Drollinger, E. M.,	106 S. Michigan	Partridge, J. M.,	107 E. Wayne
Dugdale, Richard B.,	203 S. Main	Peffley, F. C.,	Colfax and Lafayette
Eastman, F. P.,	330 S. Main	Rennoe, C. A.,	234 S. Michigan
Fromen, E. T.,	134 S. Scott	Stockwell, Sarah F.,	119 S. Michigan
Gish, John L.,	215 W. Jefferson	Stoltz, Chas.,	203 S. Main
Harris, Robert,	319 W. Jefferson	Terry, C. C.,	131 S. Lafayette
Hager, W. A.,	Lafayette and Washington	Van Benschoten G. W.,	213 W. Jefferson
Hickman, C. J.,	228 N. Birdsell	Varier, J. A.,	305 S. Michigan
Hill, J. W.,	216 W. Washington	Vitou, H. C.,	748 S. Michigan
		Wegner, W. G.,	139 S. Michigan
		White, Jno. W.,	108 W. Colfax
		Wickham, W. A.,	101 S. Michigan



INTERIOR ST. JOSEPH'S CHURCH.

JOSEPH E. ROBERT

MARTIN HOBAN

MARTIN J. ROACH

# ROBERT, HOBAN & ROACH

## GENERAL CONTRACTORS AND BUILDERS

ESTIMATES CHEERFULLY GIVEN  
ON ALL BUILDING CONSTRUCTION,  
STREET AND SEWER IMPROVE-  
MENTS, STONE BRIDGES  
AND CULVERTS



DEALERS IN SEWER PIPES  
AND ALL KINDS OF CEMENT, LIME,  
LATH, STUCCO, FLUE LINING  
AND WALL COPING

BOILER SETTING AND  
TALL CHIMNEY CONSTRUCTION  
A SPECIALTY

OFFICE AND YARDS

312-314 NORTH EMERICK STREET

SOUTH BEND, INDIANA

TELEPHONE 405



Selig ist's, als Kind zu sterben,  
Einzugehn ins Paradies;  
Selig ist's, schon früh zu erben  
Himmelsfreuden, wein und Ruh.

Nach, es ruht an Vaters Herzen  
Reinhold, das geliebte Kind,  
Preisend Gott, das Leid und Schmerzen  
Glücklich überwunden sind.





ST. JOSEPH'S SCHOOL.

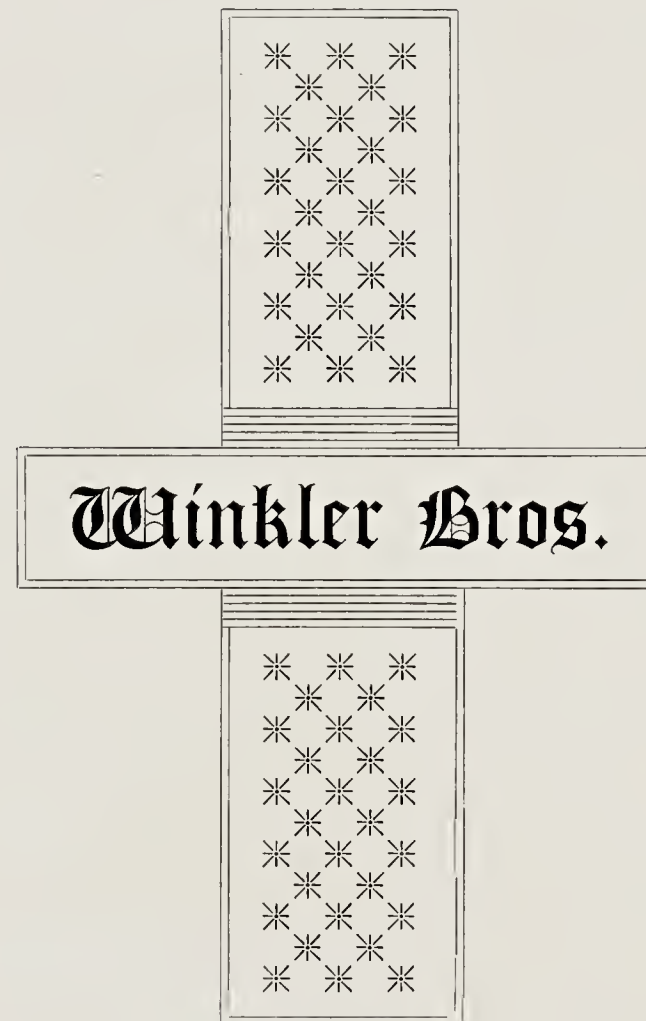
*The Young Ladies of  
St. Joseph's Parish*

*can be better fitted  
for Life's duties,  
cares and responsi-  
bilities by taking a  
few years course  
at x x x x x*

*St. Mary's Academy,  
Notre Dame,  
Ind.*

*x x*

*This space was paid for by one of  
South Bend's business men.*







THE CHURCH COMMITTEE.

# Coquillard Wagon Works

MANUFACTURERS OF

FARM, TRUCK  
AND ONE HORSE  
WAGONS.

SOUTH BEND, INDIANA.

## C. H. DEFREES,

JOBBER AND RETAIL DEALER IN

\*\*\*\*\*

CEMENT,  
L I M E ,

\*\*\*\*\*



\*\*\*\*\*

SEWER  
P I P E ,

\*\*\*\*\*

FIRE BRICK AND FIRE CLAY PRODUCTS.

DEALER IN  
MASONS' SUPPLIES,

SALES AGENT FOR  
BESTS-KEENES CEMENT.

CONTRACTOR FOR  
STREET PAVEMENT AND SEWERS.

ALL OF THE HIGHEST GRADES OF CEMENT CARRIED IN STOCK.



MINERAL WOOL,  
WHITE SAND,  
MORTAR COLORS.



Telephone 279.  
315 S. TAYLOR STREET,

SOUTH BEND, IND.



ST. JOSEPH'S CHOIR.

# Neuraline...

THE HARMLESS AND MAGICAL CURE FOR  
HEADACHE AND NEURALGIA



Neuraline is a Specific for Neuralgia and pains of all kinds, in all parts of the body. It relieves and cures Headache from over work, over eating, or of nervous origin; Bilious Headache, Throbbing, Splitting Headache, Sun Pain, Neuralgia of Face, Stiff Neck, Neuralgia of Chest and Shoulders, Pain in Arms and Legs, Pain in Stomach and Bowels, Pain in Back and Hips, Lumbago, Sciatic Pains, Sciatic Rheumatism, Colds, Sore Throat, LaGrippe, Fevers, and a general aching of the body at the beginning of all inflammations.

There are many remedies upon the market for the relief of Headache and Neuralgia Pains. Most of them do relieve, for they contain powerful opiates that deaden the nerves and render them insensible to the condition that has caused them to throb. No permanent good can come from the use of opiate remedies, but they may do permanent harm. Opiates have a demoralizing effect upon the nervous system. They also disturb the stomach and constipate the bowels. Worst of all is the danger of forming an opiate habit. It is better and safer to endure the pain than to resort to opiates.

SOLD  
BY ALL  
DRUGGISTS—  
ASK  
FOR IT

The ideal remedy for Headache and Neuralgia must not only stop the pain, but it must do it by a harmless process. It must do it by equalizing the circulation and removing the feverish and congested condition that is usually present in the locality of the pain. **Neuraline is such a Remedy.** It is the prescription of Dr. C. H. Myers, a physician of more than twenty years' experience. Neuraline relieves Headache, Neuralgia and all acute pain as quickly as an opiate remedy can, and it accomplishes this without the possibility of harm. It feeds and nourishes the nerves instead of deadening them, and it equalizes the circulation and restores normal temperature throughout the body. Its tendency is to correct any existing stomach disorder and it cannot constipate the bowels. Neuraline not only gives prompt relief from pain, but its constitutional effects are lasting. That is why those who use it faithfully find themselves free from attacks of Headache and Neuralgia.



Box of  
20 doses,  
with full  
directions,  
25 cts.

# THE ECONOMY

THE STORE OF BIG VALUES AND LITTLE PRICES

THE IMMENSE POPULARITY of our Store is largely due to the low prices we quote and maintain at all times. In every department there are always bargains that are not to be duplicated elsewhere. Through our Grocery Department our many customers . . . . .

## SAVE MONEY EACH WEEK

We give the Biggest Values for the Least Money in SHOES, DRY GOODS, SUITS, SKIRTS, WAISTS, GENTS' FURNISHING, HOSIERY, UNDERWEAR, CHINA AND GLASSWARE, GRANITEWARE, CARPETS, RUGS AND MATTING, ETC. We invite your inspection

# THE ECONOMY

110-112 N. Michigan Street  
Opposite Wyman's

SALINGER BROTHERS





ST. JOSEPH'S ALTAR BOYS.

307 NORTH EMRICK STREET.  
TELEPHONE 352.



*Charles Krause,*

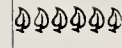
*Fresh,  
Salt and Smoked  
Meats*

*South Bend, Indiana.*



ALL KINDS OF  
HOME MADE SAUSAGE.

The **M**uessel Brewing Co.,



Brewers  
of

High-Grade  
**... Beer**

in cooperage  
and also  
in bottles.



Delivered

to  
all  
parts  
of  
the  
city.



Phone No. 55.  
South Bend, Indiana.

# Historical Sketch

## St. Joseph's Church.

... of ...



ST. Joseph's Church is the oldest Catholic establishment in South Bend. A short sketch of its history during the last fifty years is hereby submitted. For the material of the following pages the compiler depended on public and private records and the recollections of some of the oldest members of the parish.

### THE FIRST CHURCH PROPERTY.

On the 18th day of September, 1847, at 2 o'clock in the afternoon, before Justice Johnson Howell, the Right Rev. Celestin Gugnemere de la Hailandière, Bishop of the diocese, in trust for St. Joseph's Congregation, bought of Christopher W. Emrick and Catherine Bachmann, his wife, lots 133, 134 and 135 situate on Main street of the village of Lowell for the consideration of fifteen (\$15 00) dollars; and Catherine, the wife of Christopher W. Emrick, in consideration of the sum of one (\$1.00) dollar to her in hand paid "relinquished said Celestin Gugnemere de la Hailandiere to the aforesaid premises."

At that time South Bend belonged to the Diocese of Vincennes, and regular transfers of the trust were made as follows: At the end of 1847, to the Right Rev. John S. Bazin; in 1848, to the Right Rev. Maurice de St. Palais; then in 1857, when the Diocese of Fort Wayne was established, to the Right Rev. J. H. Luers; in 1871, to the Right Rev. Joseph Dwenger; in 1893, to the Right Rev. Joseph Rademacher and in 1900, to the Right Rev. Herman Joseph Alerding, the present incumbent, who was consecrated Bishop of Fort Wayne on the 30th day of November, the Feast of St. Andrew, 1900.



RT. REV. BISHOP HERMAN JOSEPH ALERDING.

CALL FOR THE CELEBRATED  
KAMM & SCHELLINGER BREWING CO'S.



IT IMPARTS HEALTH AND VIGOR.  
CURES ALL CASES OF THIRST

MISHAWAKA PHONE 28.  
SOUTH BEND PHONE 554.

BOTTLED BEER ORDERS ATTENDED TO BY  
JOHN GRAMS,  
TELEPHONE 367.

## *Ellsworth's Store*

APPRECIATES YOUR PATRONAGE.

When You Want to Buy....

COME DOWN  
TO ♦ ♦ ♦ ♦

GOOD DEPENDABLE  
DRY GOODS,  
CARPETS,  
CLOAKS,  
MILLINERY,  
UNDERWEAR OR  
DOMESTICS

## *Ellsworth's Store*

*John Chess Ellsworth.*



Lots 133, 134 and 135 are the premises on which the present St. Joseph's church and parochial residence stand, the south-east corner of Hill and Water streets.

In the early forties the village of Lowell was owned by the elder Alexis Coquillard, the uncle of our late Alexis and Benjamin Coquillard, and of the Mesdames Sherland, Miller, Decker, Rupel, Campean, Beanbien, Meeker and Mills. But in 1847 a large portion thereof had been ceded to Christopher W. Emrick. Coquillard, Emrick and Sorin were considered the enterprising spirits of the time, and, no doubt, a place for a church was donated by Emrick, though not a Catholic, in a spirit of enterprise.

The Catholics of South Bend, however, were not as yet numerous enough, and consequently not as yet able to erect a church, and, like their brethren of the neighboring woods, towns, cities and states, they continued to depend on Notre Dame for their spiritual wants, which were administered by the Rev. Fathers Edward Sorin, Alexis Granger, Francis Cointet, Richard Shortis, Thomas Flynn, B. S. Force, and other Fathers of the Congregation of the Holy Cross.

Father Sorin with his small band of six Brothers arrived here and founded Notre Dame on the 26th day of November, 1842. On his arrival he found at Notre Dame a small log chapel which had been erected by Father Badin, the first priest ordained in the United States of America.

Father Badin, it is said, never collected any pew rent, nor did he ever pay a cent for any services rendered to him. To boat captains and to ox-drivers calling for fare he would reply simply: "I am Father Badin!"

In this chapel the earliest Catholic settlers joined in Divine worship the Indians who had been civilized, instructed and christianized by such early Missionaries as Father Badin, Father de Seille and Father Petit. The regularly kept records of these



REV. FATHER BADIN.  
FIRST PRIEST ORDAINED IN THE UNITED STATES.

# THE EMPORIUM

103 N. MICHIGAN STREET.



We have taken this space to aid the St. Joseph's Church; also to make the acquaintance of the members of the association, and to better acquaint them with the business methods and character of merchandise sold here. Our Methods are Liberal and Honorable, and merchandise of High Grade, Moderately Priced.

R. O. MYERS & CO.



MAY  
WE HAVE  
THE PLEASURE  
OF YOUR  
ACQUAINTANCE?

We Solicit Your Account for  
**FIRST-CLASS GROCERIES**

AT THE LOWEST POSSIBLE PRICES

Consistent with the quality of goods sold

FRESH VEGETABLES AND  
FRUIT IN SEASON.



Special Attention Paid to  
Telephone Orders.

TELEPHONE 782.

**The Western Grocery Co.,**  
120 SOUTH MICHIGAN STREET.

THE LARGEST  
AND MOST  
COMPLETE LINE  
OF WOOLENS  
IN THE CITY

Can be  
Found at....

**J. J. KREUZBERGER'S**

GIVE HIM A  
CALL BEFORE  
PURCHASING  
ELSEWHERE

THE AUDITORIUM  
TAILOR.

211 S. MICHIGAN ST.

**C. A. Brehmer Co.,**

**ARCHITECTS,**

South Bend,

SUITE 3-4-5,  
219 S. MICHIGAN STREET.  
TELEPHONE 561.

Indiana.

early Missionaries, as far as they have been secured by Prof. James F. Edwards, the manager of the Archives of the Bishops' Memorial hall at Notre Dame, date back to the year 1830.

The site of the chapel is religiously preserved at Notre Dame. An arbor vitae hedge marks the lines of the original foundations and a large stone cross with a suitable inscription tells the visitor that this is a sacred spot.

It was in a small cell behind the altar of this chapel that the saintly Father de Seille succumbed to his labors in 1837. When he felt the end approaching he longed for the Last Sacraments, those very consolations of religion which he had so many times administered unto others. His nearest brother priests then had stations in Chicago, in Logansport and in New Albany. He knew that even these were for the greater part of the time away from home on missionary fields, and to make sure of receiving the rites of the church at the hands of one of them, he sent three of his faithful Indians for a priest, one to each of the above named posts. Father Louis Neyron, of New Albany, was the only one that could be found. He followed his guide, through woodland tracks, without any other thought before his mind but the sad duty of ministering, as he thought, at the bed side of a dying brother priest. But when he arrived he found the chapel surrounded and filled with Indians who, in silent mourning were praying for the repose of the soul of the departed shepherd of their own souls.

Father de Seille was dead three days, and the Indians never thought of either touching or disposing of his body. In his last hour he had asked his Indians to carry him to the tabernacle of the altar, whence his own dying hand drew forth the Blessed Sacrament and administered it to him as the Holy Viaticum. Father Neyron made preparations for the burial, and one of his warmest recollections in favor of the docility of the Indians on the one hand, and the zeal of Father de Seille on the other was



FATHER SORIN'S ARRIVAL AT NOTRE DAME.



*DRS. CALVERT & MOYER,*

*DENTISTS.*



*110 East Washington Street  
South Bend, Ind.*

*DR. BLACKSTONE,*

*SPECIALIST.*

*ARNOLD BUILDING,  
216 W. JEFFERSON ST.*

*Practice Limited to Office Work.  
Consultation Free and Confidential.*



*HOURS: 9 to 12.  
1 to 4.  
6 to 8.  
SUNDAYS:  
10 to 1.*

*Special treatment for Diseases of the Eye. Ear,  
Nose, Throat and Lungs; Rheumatism and Neural-  
gias; Skin, Rectal and Venereal diseases; Diseases  
of Women. Diseases of Men.*

IT WILL PAY YOU  
TO ALWAYS  
TRADE WITH



HE IS  
RELIABLE.

*CLEIS,  
THE JEWELER,*

*105 S. MICH. ST.*

*AND HAVE YOUR  
WORK DONE  
BY HIM.*



*THOMAS WILLIAMS,*

*PLUMBER  
AND GAS  
FITTER.*

*Phone 5610.*

*205 SO. MICHIGAN ST.  
SOUTH BEND, IND.*



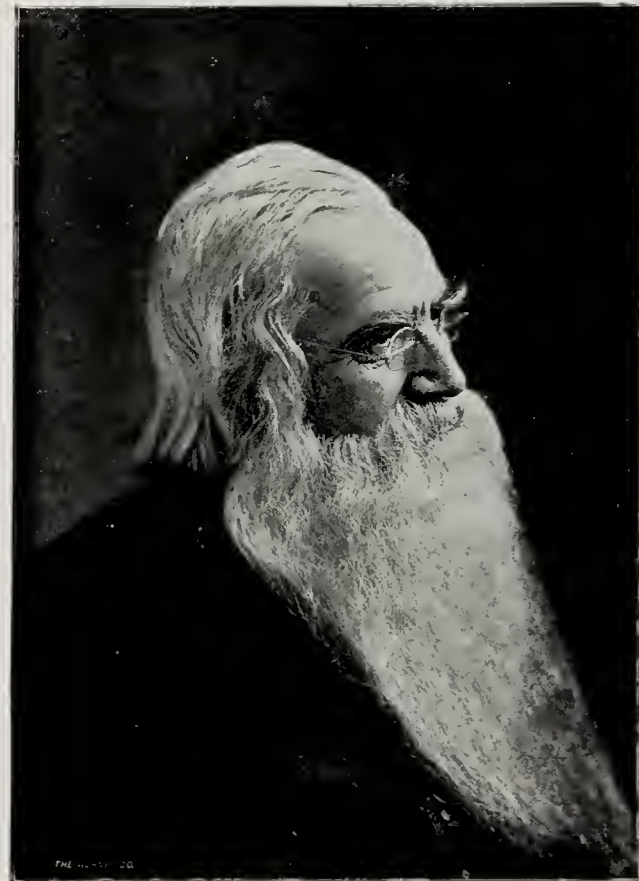
the fact that, at the funeral, the Indians sang the Requiem Mass from beginning to end, in a manner which would put to shame many a more pretentious church choir of the present day.

This same Father Neyron had charge of St. Joseph's congregation from 1864 to 1867. A native of France and an attaché of Napoleon's army previous to his ordination to the priesthood, he had labored in the American missions under Bishop's Bruté, de la Hailandière, Bazin, De St. Palais, Flaget and other pioneer prelates for 30 years when in 1862 his health failed and he retired to Notre Dame for rest. But to attend to the little parish of St. Joseph's at the very door of Notre Dame was for him but play.

#### THE FIRST CHURCH AND SCHOOL.

On the 14th day of September, the feast of the Exaltation of the Holy Cross, in the year 1853, the Very Rev. Father Edward Sorin, then Provincial Superior of the Priests, Brothers and Sisters of the Order of the Holy Cross in America, bought of Samuel S. Cottrell and Catherine his wife, lots 124, 125 and 126 in the town of Lowell for the consideration of two hundred and fifty, (\$250.00) dollars. As a part of the consideration the deed provides that the property be used "*For the benefit of the Catholic School of St. Joseph's County, Indiana.*" This property, at present known as the north-east corner of Hill and Water streets, is now exclusively used for school purposes and is under the management of the Sisters of Holy Cross, the trust having been transferred to them for the consideration of one dollar.

The same year, 1853, Father Sorin erected on the above-named property a brick structure, 22 x 40 feet to serve as a school and at the same time as a church for the Catholic population of South Bend. A little addition was made to the rear of the building to serve as a residence for the Sisters who taught the school. This rear addition is still standing. It continues to



VERY REV. FATHER EDWARD SORIN.

Grescent  
Fuel &  
Feed  
Co.....

Telephone  
670.

Hildebrand Bros.,  
Managers.

Wholesale and Retail  
dealers in

Wood, Coal  
and Feed.

Cor. Sample St. and  
Lake Shore R. R.

KIZER & WOOLVERTON,

INSURANCE  
REAL ESTATE  
LOANS AND  
COLLECTIONS

ROOMS 4 AND 5, OLIVER OPERA HOUSE BLOCK.  
TELEPHONE No. 86.

WHEN IN NEED  
OF



WALL PAPER, GLASS, PAINTS,  
OILS, ROOM MOULDINGS,  
BRUSHES, WINDOW SHADES,  
PAINTING OR GRAINING,  
BE SURE TO SEE

I. W. LOWER,

207 SOUTH MICHIGAN ST.  
AUDITORIUM BLOCK

THE ENGRAVINGS IN THIS  
BOOK WERE MADE FROM  
PHOTOS BY

A. McDONALD

301 S. MICHIGAN ST.

DUPLICATE PHOTOGRAPHS  
MAY BE OBTAINED  
AT HIS STUDIO

serve as a kitchen and a dining room for the Sisters, but two years ago, was not considered strong enough to carry an additional school-room which was to be built over it.

Both church and school were then under the patronage and the title of St. Alexis, which name, however, never belonged to the congregation that worshipped therein and which, even as far as the school is concerned, is no longer in existence.

Mass was said here every Sunday for the people of South Bend and the Indians of the neighboring woods, and once a week for the Sisters of the school and their pupils.

Thus hand in hand together started school and church, and the wise pioneers appreciated the fact that the school is the more important of the two. The school received from the beginning a full corps of resident teachers whose kitchen in the rear of the house was regularly supplied by the Commissioner of Notre Dame and who lived in palatial rooms in the garret of the shanty.

#### THE FIRST TEACHERS.

Among the first teachers whom a great many old people of South Bend will remember with pleasure and gratitude, and for whom they will, doubtless, breathe an Our Father and a Hail Mary on seeing their names in print, the following may be mentioned: Sisters M. Immaculate Conception, M. Misericorde, M. Peter, M. Faustine, M. Presentation, M. Raphael, M. Circumcision, M. Patrick, M. Emiliana, M. Agatha, M. Clare, M. Anastasia, M. Cyprian, M. Bethlehem, M. Genevieve, M. Lydia, M. Isidore, M. Francis, M. Delphine, M. Assumption, M. Rita, M. Vincent de Paul, M. Justina, M. Albina, M. Bartholomew, M. Anatolie, M. Evangelista, M. Anaida, M. Anna, M. Holy Infancy, M. Margaret, M. Victoria, M. Marcina, M. Cosmas, M. Beniti, M. Visitation, M. Seraphim, M. Urbana, M. Eudoxia, M. M. Osmond, M. Damien, M. Simplicia, M. des Victoires, M. Cenacle, M. Irene, M. Donata, M. Scholastica, M. Leocadia,

M. Bonaventure, M. Carmelita, M. Marciana, M. Maura, etc., etc., and occasionally a Miss Sullivan, a Miss Aaron, etc. All these were members of the Order of Holy Cross. The majority of them were taught and trained by Mother M. Angela, whose name in the world was Gillespie and who was a cousin of the famous James Blaine, and they were sent forth to impart into the young that spirit of faith, that knowledge, and that superior patriotism which they had so freely imbibed under the wise direction of Father Sorin and the careful training of Mother Angela. They all taught, some for one, others for several years in the original St. Alexis' school, up to the year 1882, when the Sisters, at a cost of \$5,000.00 and at their own expense replaced the old shanty by the spacious and beautiful school house of the present.

The name of Sister M. Martha must be inserted here, as the records do not contain it. She was not a teacher but she ministered to the material wants of the teachers from the beginning and with a short interruption until a few years ago. During the short interruption her place was filled by an equally holy soul, Sister M. Urbana, who went to her reward in 1894.

Sister Martha, with her wonderful influence over the Sisters of the school, and her glorious example to the children and their parents, would be with us yet, had she had her own way and had not her extreme old age and a serious malady brought her to the very door of death in the early winter of 1899. Her superiors at St. Mary's, all of them her juniors in age, determined that she had done enough of hard labor and they gave her an obedience to live in the well equipped infirmary of her community and to pray for those for whom they no longer considered her able to work.

Most of these good Sisters have since gone to their reward, and the few surviving members may point, either with pride or otherwise, to a large number of now prominent men and women of South Bend and tell to what extent the latter, in the years gone by, relished the narrow limits of a school discipline

E. B. RUPEL,

NO GOODS AT RETAIL.  
TELEPHONE 770.

COMPLETE.....

 **WHOLESALE  
NOTIONS,**

SCHOOL SUPPLIES A SPECIALTY.

821 S. MICHIGAN STREET,

SOUTH BEND, IND.

**E. POULIN,**  
DEALER IN

STAPLE AND FANCY  
GROCERIES.



No. 102 NORTH EMRICK STREET,

SOUTH BEND, - - INDIANA.

You Will Make no Mistake.

In getting the best business  
and pleasure vehicle made in  
South Bend, if you buy at the

**Chockelt Carriage Works.**

EVERYTHING THE  
LATEST STYLE AND  
PRICE THE LOWEST.

Don't Forget.

We do the best horseshoeing  
and repairing of all kinds.

**Chockelt Carriage Works.**

South Bend, Indiana.



FOR SALE BY  
ALL DRUGGISTS.

*An Ideal.*

INVALID  
and INFANT'S **FOOD.**

Manufactured by

**The American  
Malt Cream & Drug Co.,**

South Bend, Ind.



### THE FIRST PASTORS.

In the St. Alexis' church, which was opened in 1853 and was used for Divine worship until the year 1866, the following Rev. Fathers have taken charge of the spiritual wants of the congregation: Edward Sorin, Alexis Granger, J. Bourget, E. Leveque, P. P. Cooney, Thomas Carroll and other priests of Holy Cross. But these can scarcely be called pastors. They were not resident priests. They all resided at Notre Dame, taught there all week and then on Sundays would do missionary work for St. Joseph's congregation in South Bend, for the Catholic congregations of Laporte, Logansport, Goshen, Kalamazoo, Niles, Bertrand and other missions the very names of which would, after this comparatively short time, be lost from the memory of a more prosperous succeeding generation if it were not for the Baptismal, Marriage and Funeral records which they so faithfully kept and which are preserved at Notre Dame. Father Sorin, during this time and for many years to come may be put down as the real pastor, who would on Sundays and whenever on week days a priest was wanted, send the one who to him appeared most available.

### AN EXODUS.

In the year 1859 the Catholic population of South Bend had largely increased, and the people living in the western part of town considered themselves numerous enough to have a church of their own.

Father Sorin's generosity knew no bounds, whenever the honor and glory of God and the cause of religion were at stake, and with his own characteristic promptness he at once encouraged the enterprise and sent a priest to take the matter in hand.

This priest was Father Thomas Carroll, then newly ordained and in charge of St. Joseph's congregation in St. Alexis' chapel. Whatever his financial abilities may have been, or



REV. FATHER ALEXIS GRANGER.



## ROYAL TEA

Aids Digestion, Purifies the Blood,  
Clears the Complexion and  
Develops the Form.

when used according to directions restores strength and vigor in cases where the system is run down and health is impaired by family cares and overwork. Regulates and strengthens the digestive organs, makes pure and rich blood, cures indigestion and insures freedom from all female complaints. **SAMPLE FREE.** One-half pound for \$1.00; half size 50 cents.

Our book entitled "A Book for Women" sent **FREE.** Address

South Bend Remedy Co., South Bend, Ind.

**N**OTHING is so essential to the health of the household as a good family remedy for stomach disorders, impaired digestion and the many derangements of the blood, stomach and liver, and most important of all a cure for **Constipation**, which is the origin of so many serious complaints.

### Royal Tea

is an inexpensive and common-sense remedy for just such troubles. It can be prepared at home and is an ever ready relief for the countless ills that occur in every family, an excellent tonic and a valuable remedy for man, woman or child. It is also a health and strength producing tonic for weak women, and

## ED. MUESSEL,

IMPORTER AND  
WHOLESALE  
DEALER

WINES  
AND  
LIQUORS

SOUTH BEND, IND.



116-118 and 120  
Vistula Avenue



DO YOU BURN GOOD COAL  
DO YOU BURN GOOD WOOD  
DO YOU NEED A DRAY OR TRANSFER WAGON  
DO YOU WANT YOUR HOUSE MOVED



If you wish for any of  
the above call on us at  
817 South Main Street  
or Telephone 129.....



*Loughman, Hubbard & Loughman*

Barney C. Smith.

Chas. H. Smith.

## SMITH & JACKSON,

~~~~~ DEALERS IN ~~~~~  
LUMBER, SASH, DOORS AND BLINDS.

Cor. Michigan Ave. and Scott Street.

SOUTH BEND, INDIANA.

however limited his experience, he found a ready ear when he went among the people who were then arriving or passing here and persuaded them to settle permanently in South Bend. Whatever money these poor people then had, they had it, like the Early Christians, in common, at least as far as the building of a church was concerned. With the unanimous good will of the people and the material assistance of Father Sorin, the young priest organized St. Patrick's congregation and built the old St. Patrick's church on what is now known as Division street, one block west of Taylor.

While engaged in this work Father Carroll would teach Catechism daily for all the children of South Bend in St. Alexis' school and say mass there every morning. All sick-calls and all other demands on the pastor were sent to the Sisters of the school who, as a rule, knew where the Rev. Father could be reached. Father Thomas Carroll may, therefore, be said to have been the first priest to whom Father Sorin had entrusted the full charge of South Bend.

When the old St. Patrick's church was built, Father Carroll continued to attend to the whole of South Bend on week days, but would give all his time to the new St. Patrick's church on Sundays. For Sunday services St. Joseph's congregation then again depended on Notre Dame, and the records show that Fathers A. Granger, W. Corby, C. Exel, J. Bourget, J. C. Carrier, L. Neyron, P. Hartlang, A. Lemonnier, S. Daugherty, L. J. L'Etournau and Julius Frere of Notre Dame conducted services on Sundays. They all came by order of Father Sorin, and Father Sorin must still be considered the actual pastor of St. Joseph's church. It would appear from this that St. Joseph's church may be rightly called the mother of St. Patrick's church, the grand-mother of St. Hedwige's and St. Mary's, and the great-grand mother of St. Casimir's, St. Stanislaus', St. Stephan's and the Sacred Heart churches, of South Bend.



REV. FATHER WILLIAM CORBY.



## C. G. FOLSOM.....

Member  
American  
Society  
Heating  
and  
Ventilating  
Engineers



Heavy Sheet Iron Work  
Grain Elevator Work  
Galvanized, Black Iron  
and Steel Tanks



Special attention given to Installing  
Hot Air Furnaces on Scientific Principles.

Reliable Vapor Stoves  
Jewell Vapor Stoves  
Malleable Steel Ranges  
Alaska Refrigerators

— AT —  
**IRVING A. SIBLEY'S**  
128 AND 130 SOUTH MICHIGAN ST.  
SOUTH BEND, INDIANA

## THE ELIEL PHARMACY

ONLY EXCLUSIVE DRUG STORE IN THE CITY

**N**O side lines, soda fountain, nor other things to interfere with dispensing of prescriptions or recipes. Everything fresh and new. Prices moderate. Forty years' experience in the business. Try us when in need of anything **♦ ♦ ♦ ♦**

**Druggists' Sundries, Rubber Goods,  
Fine Perfumes, Etc., Etc.**

## THE ELIEL PHARMACY

Cor. Washington and Lafayette Sts. **♦** **LEO ELIEL, Proprietor.**



**Alfred Klingel....**

123 W. Washington St.

**Dollar for Dollar  
Value** **• •**

in footwear is not readily recognizable. Only the expert buyer is a competent judge. The ordinary purchaser must take his dealers' word as to value. Therefore it is well to buy where the quality

**is always found**

to be of a high order.

**In our shoes**

the leather is of a fine grade the shape correct and the workmanship perfect.



### THE FIRST SCHOOL FOR BOYS EXCLUSIVELY.

In the year 1862 Father Sorin erected a frame building, 18x26 feet on the Lowell Hights, on the place which is now known as the north-west corner of South Bend Avenue and Notre Dame street, to serve as a school for larger boys. Here Brothers Raymond, Daniel, Romuald and Philip surnamed the "Presbyterian" (because he was a lineal descendent of John Knox), wielded the rod several years, and the large boys whom they made good still speak, at this late day, with the fondest recollections, of the school-masterly abilities and the eccentric methods of these early masters.

The poor Brothers had to walk back and forth to Notre Dame for their board and lodging, and in winter they would carry the wood for fuel on their shoulders from Notre Dame or chop it along the road on their way to school. No wonder that some of the lads who attended school there appreciated the opportunities thus offered to them, and are now prominent business men of South Bend.

On the 13th day of September, 1869, Father Frere, then pastor of the new church on the original church property, had this school house moved from the hill into the middle of the parish, to the very site of the present parochial residence, at a cost of \$75.36, and Brother Raymond taught the boys here until March 3, 1871, when Father Demers, a succeeding pastor, sold "la petite ecole a Cottrell" for \$100, and when the larger boys were returned to the Sisters in St. Alexis' school, which had in the meanwhile been called "The Assumption Academy." La petite ecole is now a neat little residence. It stands on East Madison street and may be recognized by the name of Martin Hoban which this lad engraved on a door post while attending school on the hill.

### THE SECOND CHURCH.

In 1866 the original St. Alexis' church was found to be too

small for the congregation, in spite of the comparatively recent exodus of the people who now formed St. Patrick's church.

Catholic families then seeking a home were naturally attracted to South Bend, and Father Paul Gillen, C. S. C., was even commissioned by Father Sorin to go abroad and invite Catholic people to settle in the neighborhood of Notre Dame or in South Bend, where spiritual opportunities had been prepared for them that could not be found any where else at that time. And would to God that similar opportunities had been found everywhere by Catholic families who then came to this country in search of a home, in search of shelter from oppression and in search of the liberty of the children of God! Would to God that a thousand Sorins and a million of Holy Cross men had preceded these people and had founded Notre Dames throughout the land—then the Catholic population of the United States of America would be many times what it is today—then we would not daily come across names which in Europe are household words of Catholicity and the holders of which, even if they have not changed them, now call themselves members of all kinds of denominations, the doors of whose houses of worship they never darken, the very tenets of which,—nay—the very names of which they are not able to account for. The fact is that a fallen off or apostatized Catholic will never make a faithful attendant of any other denomination. This is the only way in which we can account for the overwhelming number of infidel immigrants—and all but the Indians must call themselves immigrants—that are found now in this country.

It is precisely those that needed most encouragement in the practice of their religion that took no account of the presence of a Catholic church when selecting a place where to settle,—and it is these fallen-off or apostatized Catholics that formed the backbone of know-nothingism of blessed memory and of the late A. P. A., in whatever manner these three letters, in their time, may have been translated in good United States English.

## E. R. Vanderhoof,

PRESCRIPTION  
DRUGGIST

VANDERHOOF'S  
HONEY TAR  
FOR COLDS.

COR. COURT AND WASHINGTON STS.,  
SOUTH BEND, IND.

SAM LEEPER.

W. H. LONGLEY.

## Leeper & Longley,

MANUFACTURERS OF

YELLOW BUILDING  
AND PAVING BRICK.

Telephone 186.  
Office, 226 N. Michigan St.,

SOUTH BEND, IND.

## Temple & Ellis Co..

HIGH GRADE  
CIGAR  
MANUFACTURERS,

WEDDING BLOSSOM, 10c.

THOMAS A. HENDRICKS, 10c.

A STAR 1, Hand Made, 5c.

SECRETARY GAGE, Hand Made, 5c.

WEDDING BLOSSOM BUDS, 5c.

*All Dealers Have Them.*

SOUTH BEND, IND.



## Paper.



Paper Bags  
Butter Dishes  
Carpet Lining  
Chewing Gum  
Millinery Bags  
Tissue Paper



Oyster Pails  
Fly Paper  
Flour Sacks  
Matches  
Washboards  
Toilet Paper

**South Bend Paper Co.,** Rear of  
Auditorium

The first church and the first school Father Sorin had put up at his own expense and on his own properties. It was but a few years ago that Notre Dame was apprised of the fact, that the north-west corner of the intersection of Notre Dame street and South Bend avenue was owned by Father Sorin and that the taxes for many years were due on it. It is the place on which the first boys' school stood. The second church, however, was to be erected on the diocesan property and at the expense of the congregation. Therefore

#### FATHER LOUIS J. L'ETOURNEAU

who succeeded Father Neyron, in Sept 1867, started a subscription for the new church. How he succeeded in this sweet task can only be surmised by the fact that, by the first day of January, 1870, two years and four months after the subscription had been started, the sum of \$748.83 had been paid on the church contract.

The contract for building the church was given by Father Sorin to Mr. Hodson, for \$1385.76. It was a frame building, 40x60 feet, and was erected on lot 133, the south-east corner of Water and Hill streets, on the very site of the present St. Joseph's church. The church was completed in September of 1868, by which time Father L'Etourneau had been succeeded by

#### FATHER JULIUS FRERE.

Father Frere was a musician, not without honor, except in his own country. When he worked in the early missions of Michigan his voice was beautiful, but now it was considerably benefited by a powerful musical instrument, and an organ melodium was bought at the cost of \$125.00 and paid for by a cash collection made by Mrs. Sherland.

Father Frere, in spite of his old age and of his impaired health was a great worker. Besides many other improvements, he added to the rear of the church a sacristy and one room to serve as a pastor's residence. This work was completed on the

1st day of July, 1869, when Father Frere became the first resident priest of St. Joseph's congregation. The cost of the addition was \$100, which sum was realized by a musical concert which Father Frere had one Miss Smith to give in Good's opera house.

#### THE FIRST PEW RENT.

Father Frere also stands god-father for the first pew rent. The very day on which he entered into his new residence he rented the pews at public auction for the space of one year. It was, however, not destined to be long-lived. It yielded in July, \$79.50; in August, \$2.00; in September, 75 cents; in October, \$5.00; in November, \$2.00; in December, \$2.00; and in January of the following year it died a natural death. The Sunday collections in those days amounted to an average of 37 cents per Sunday. If the priests of that time were spendthrifts, one thing is sure, they did not squander much.

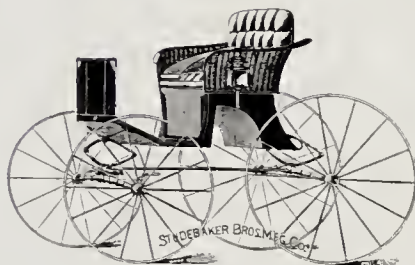
#### THE CHURCH RECORDS.

Our sincerest thanks are due to the memory of Father Frere for the minute church accounts which he commenced and which have been continued since. Records of baptisms, marriages and funerals date back to the opening of the St. Alexis church, but no mention is made of any financial matters. Father Frere commenced these, and it is edifying indeed to see how scrupulously these early missionaries kept not only the church accounts, but even their own, day after day. Personal receipts contain under given dates, such accounts as \$0.25, \$0.50 or \$0.00 for a baptism, \$1.00, \$3.00 and even \$5.00 for a marriage, \$2.00, \$3.00 and \$5.00 for a funeral, etc. Under personal expenses we read: To Sisters, for board, \$10.00; to Mrs. Logan, for room, \$4.00; and then after the residence was built, For a broom, \$0.15; for a brush, \$0.10; for tobacco, \$0.05; for a shoe string, \$0.02, etc. Church receipts in seventeen months, from the 1st of September 1868, to the 1st of February, 1870, show a total itemized receipt



*What's in a Name?*  
**Studebaker Quality**

*If it's a Question  
of....*



**WAGONS,  
CARRIAGES  
or HARNESS.**

You will always find the  
quality up to high water  
mark, while price is not high.

**Studebaker Bros. Mfg. Co.,** SOUTH BEND,  
INDIANA.

**L. G. TONG,**  
**INSURANCE AGENT,**  
SOUTH BEND, IND.

REPRESENTING

PHOENIX INSURANCE CO. OF HARTFORD.

IMPERIAL FIRE INSURANCE CO. OF LONDON.

FARMERS FIRE INSURANCE CO. OF YORK, PA.

ST. PAUL F. AND M. INSURANCE CO.,

AND OTHER FIRST-CLASS COMPANIES.

OFFICE IN ST. JOSEPH COUNTY

SAVINGS BANK BUILDING.

L. HUBBARD, Pres.  
E. B. REYNOLDS, V.-Pres.

C. A. KIMBALL, Cashier.  
C. L. ZIGLER, Asst. Cash.

**First National Bank,**  
South Bend, Indiana.

CAPITAL.....\$105,000.00  
SURPLUS & PROFITS..64,775.00

Comparative Statement of  
**Deposits**

**Safety Deposit  
Vaults**



|               |              |
|---------------|--------------|
| Feb. 6, 1896, | \$230,443.18 |
| Feb. 6, 1897, | 303,781.34   |
| Feb. 5, 1898, | 408,863.36   |
| Feb. 6, 1899, | 453,490.37   |
| Feb. 7, 1900, | 498,900.02   |
| Feb. 6, 1901, | 656,459.70   |

Foreign Exchange Issued  
at Lowest Rates.

**THOSE WHO ARE  
SUBJECT TO  
RHEUMATISM**

CALL FOR A FREE TRIAL--IF  
YOU HAVE BECOME DIS-  
COURAGED, YOU WILL BE  
AGREEABLY SURPRISED--  
AT THE

**VANDERHOOF  
DRUG STORE,**

W. WASHINGTON ST.,  
Next to Court House.

**F**IND this climate very unfavorable for  
them, while the ravages of the Grippe  
last winter more than doubled the number of  
sufferers. As everything has its opposite  
and every poison its antidote, so there exists  
THE REAL ANTIDOTE for the CAUSE OF Rheu-  
matism. When the cause is neutralized the  
disease disappears PROMPTLY. Many at-  
tempts, meeting with more or less success,  
have been made to find the real antidote, but  
we are prepared to give a free three days'  
trial of what we know to be the most recent  
and successful prescription for this disease,  
to any sufferer who will call or send. One  
of the ingredients is imported from South  
Africa for us, especially for this prescription.  
From the remarkable results following its  
use, we believe that the REAL ANTIDOTE has  
been found for Rheumatism, just as Quinine  
was discovered for Agues, Chills, Malaria, etc.



of \$242.90, with an itemized expenditure for church purposes of \$231.84. The balance of \$11.06 must have been the priest's salary for that length of time.

Among the above church receipts we must count the balance of Father L'Etourneau's subscription list which Father Frere collected of such persons as J. Naddeau, Smith and Lacosse, P. Bergeron, Ovid Crepeau, Mrs. A. D. Taylor, Mr. Tansy, Mrs. Luther, Mr. Bodoin, John McCafferty, P. Roach, Mrs. Talbot, Mr. Schroeder, J. L. Archambeault and Mrs. Sherland.

#### THE CENSUS.

A very precious relic of Father Frere's labors is the neat census of the parish, which he took up in 1868. It records 47 families with a total of 210 souls. Among these there appear such names as Etier, Louis, now called Hickey, then 38 years old; Lompre, Alex., now called Humphrey, then 20 years old; Hull, Louis, then 24 years old; Archambeault, Jos., then 32 years old; Lamirand, Jos., then 20 years old; Archambeault, J. L., then 30 years old, etc.

#### RELIGIOUS SOCIETIES

are also remembered in Father Frere's records. These were at the time:

1. THE LADIES OF NAZARETH which society had been founded in 1860 and which exists in the church up to the present day. Their original object was to see to the washing and mending of church linens, to the decorating of altars and to the sweeping of the church. In 1890 they added a more distinctly religious object to their rules and became, at the same time, members of the Apostleship of Prayer, of the Living Rosary Sodality and of the Archconfraternity of the Immaculate Heart of Mary for the Conversion of Sinners. Besides faithfully supplying all the needful things which their constitution requires, they have also lent a ready hand in all other church enterprises

since the day of their organization. The officers of the society, unless removed by death, have been practically the same for the last 30 years, and they are now: President, Mrs. T. E. Howard; vice-president, Mrs. Joseph E. Robert and secretary, Mrs. Hugh Tansy.

2. THE CHILDREN OF MARY, which society was founded in 1862 and has ever since been the boast of the parish. It comprises all the young ladies of the parish from the time when they are confirmed until they are married. Their number fluctuates between a hundred and a hundred and fifty. The rules of their society are but few, but these few are faithfully observed. On entering the society, the young ladies pledge themselves to keep away from all public dances or other public entertainments the character of which is, to say the least, doubtful. They promise to avoid anything which, even by the most fastidious might be interpreted as unladylike, and these promises they make to Almighty God and put them for safe-keeping into the hands of the Blessed Virgin Mary, their patron. And may they continue in the future, as they have done in the past, to take the Blessed Virgin Mary for their model and their guide, and to call regularly, as they have done in the past, upon the grace of God in the Sacraments of the church to strengthen the good resolutions which they have taken on entering the society. The material assistance which they have been to the church is too great to be estimated here in a transitory notice. It may be referred to later on, and even if it is not, it is fresh within the memory of all. "*She is a Child of Mary*" is the highest recommendation that can be given to any young lady of St. Joseph's parish.

3. ST. JOSEPH'S SOCIETY for men, founded in 1868. This society was, in its day, the strongest Catholic organization in South Bend. In the seventies and in the early eighties it was in a most flourishing condition. But the axiom "In Union there is Strength" was lost sight of by the members. They formed

ISAIAH MILLER.

J. E. DONAHUE.

## Miller & Donahue Lumber Co.,

wholesale and  
retail  
dealers in

**L**umber and  
Building  
Material.

Corner Main and Bronson Streets,  
SOUTH BEND, IND.

This  
space  
has  
been  
paid  
for  
by  
a  
friend  
to  
St. Joseph's  
Church.



DR. JOHN A. STOECKLEY,

DENTIST.



OVER SKERRITT'S MUSIC STORE,  
PHONE 2550.

111 W. WASHINGTON ST.,  
SOUTH BEND, IND.

VIRGINIUS NICAR.

W. E. GELTZ.

NICAR & GELTZ,

REAL ESTATE,  
LOANS AND INSURANCE.

120 NORTH MICHIGAN STREET,  
PHONE 3021.

SOUTH BEND, INDIANA.



WHEN YOU BUY YOUR DRUGS.....  
GO TO

WHITE'S  
PHARMACY

202 S. MICHIGAN ST.

Lowest Prices—  
Best Goods—

Goods  
Delivered  
When  
Requested



besides, a St. Jean Baptist society and an Ancient Order of Hibernians. Some of them became Catholic Knights and others even turned Maccabees, and others again Modern Wood Men of the Forests, and other again aspired to the "Higher forms of Catholicity" which were to follow later on. The society also had an insurance platform connected with it, too much insurance for a church society and not enough of it for business purposes. They disbanded consequently, in 1896, and gave the balance of their treasury in the boys' library. The dismemberment of this society has ever since been looked upon as a great loss. Apart from their material assistance to the church, the very idea of a *St. Joseph's society* in a *St. Joseph's church* on the very banks of the *St. Joseph* river and in the very county of *St. Joseph*,—when all these names were given by the very earliest of Catholic missionaries and settlers—makes the loss to be felt so much the more keenly. Nothing short of dire necessity can excuse this loss, nothing more than sheer thoughtlessness or negligence can be blamed for it. And the reason for both of these is to be sought in the division of forces. The fable of Babrios which represents to us an old farmer who gave his twelve sons a bundle of twelve rods to break, a task which none of them could accomplish, but a single rod of which bundle each one of them separately could break without the least difficulty may not be a Gospel truth, but it is just as true. "In Union there is Strength." But if once the members of a society or, for that matter, of a church, divide their forces between several societies or several churches they can not fail to meet the fate of the proverbial Frenchman who tried to sit between the two chairs.

4. THE SOCIETY OF ST. ALOYSIUS for boys, founded in 1868. This society has been reorganized time and again and even under different names. It is now called The Catholic Knights cadets and bids fair this time, to contradict Father Oechtering's adage which is to the effect that any priest may organize societies

for boys, but that even the Grace of God cannot keep them up. In the fall of 1870, Father Frere was succeeded by

#### FATHER WILLIAM DEMERS.

The latter was less accurate in his accounts but much more active in doing business. By a musical concert given by Miss Smith, by monthly collections (\$253.27 in 30 months), by the sale of the school house, by a public entertainment given in the church, by donations and private collections and perquisites he paid the debt of the church, had its tower whitewashed and made several other improvements. Father Demers collected monies from Jew and Gentile. His principal stand bys were the St. Joseph's society, the Ladies of Nazareth and the Children of Mary, and then there are on record for donations such names as Mesdames Sherland, Wagner, Roy, Campcau, Hooper and Matthew.

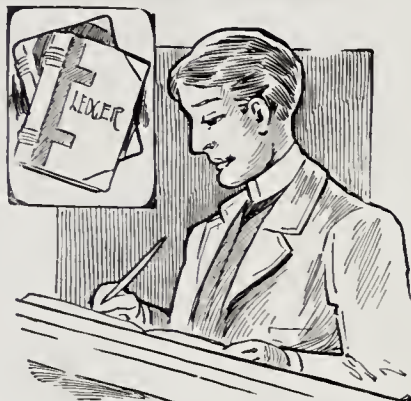
Then also the parish commenced to contribute for diocesan purposes. It sent to the Bishop \$9.58, to the Holy Father, \$15.00, to the orphans, \$15.00, to the seminaries, \$7.00, but paid to Pastor's salary, \$0.00. The latter's personal wants were but few and were not taken into consideration. He would rather break up chairs and pews to use as fuel in his residence than ask the poor people for fuel.

Many are the interesting stories and anecdotes related about Father Demers, but they are not ancient history, they are known by all and will be handed down to generations to come.

#### THE FIRE.

On the 26th day of December, 1872, at high noon, the church, from some unknown source, took fire and burnt to the ground. The unknown source, however, became known in late years when an unfortunate man, a remnant of know-nothingism or an advance sheet of Apaism thought he could not die without confessing his crime to those who surrounded his death-bed in





## Write it Down.

You may put it down and remember it, that any man's chances for success are vastly increased by early training in business methods. You can't do a better service for your boy or girl than to place him or her in the

**South Bend Commercial College.**

The education imparted here will be of inestimable assistance in all the business affairs of life.

**South Bend Commercial College,**  
Telephone 551. 232-236 S. Michigan St.

H. H. RUPEL.

H. G. RUPEL.

## RUPEL BROTHERS,

751 S. Michigan St.,  
South Bend, Ind.

COAL AND WOOD,  
LIVERY.

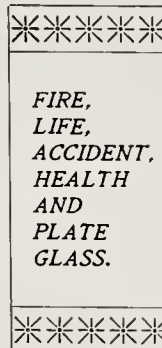
TELEPHONE 607.

First-Class Rubber Tired Turnouts Furnished for  
Business or Pleasure at Reasonable Rates.

## RUSH & WARNER,

REAL ESTATE  
AND  
FIRE INSURANCE.

211 EAST JEFFERSON ST.



FIRE,  
LIFE,  
ACCIDENT,  
HEALTH  
AND  
PLATE  
GLASS.

## CHAS. T. WHITE,

REAL ESTATE AND  
GENERAL INSURANCE  
BROKER.

RESIDENCE OFFICE,  
326 W. COLFAX AVE.,  
SOUTH BEND, IND.

LIFE INSURANCE  
POLICIES PURCHASED  
AND LOANED UPON.  
(POLICIES MUST BE OLD LINE.)

## L. X. DE COCKER & BRO., LADIES' AND GENTS' TAILORS.

WE GUARANTEE THE FIT AND WORK-  
MANSHIP TO BE AS GOOD AS THE  
BEST, AT REASONABLE PRICES.

CORNER  
SECOND AND CHURCH STS.,  
MISHAWAKA, IND.,  
PHONE 122.

110  
EAST WASHINGTON STREET,  
SOUTH BEND, IND.  
PHONE 4340.

## GEORGE E. TAYLOR,

THE HARNESS MAKER,

HEADQUARTERS FOR HARNESS

AND HORSE FURNISHINGS, ALSO

TRUNKS AND TRAVELING BAGS.

REPAIRING  
A SPECIALTY.



232-234  
SOUTH MICHIGAN STREET.

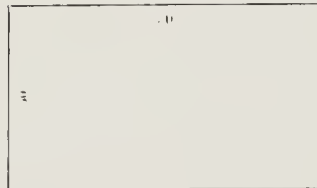


Laporte. An eye witness of this sad scene now lives within a mile of the church.

The Blessed Sacrament, the Sacred Vessels, the greater part of the church-books and the church vestments were saved, and most of the latter are in use up to this day. Even the famous organ was thrown down from the gallery and out of the burning edifice. It survived the fall, but to judge from the groans which it now occasionally emits in the present St. Joseph's school, it never got over the shock. Father Demers also had the good sense to have the church insured for \$2500.00.

#### ST. JOSEPH'S CHURCH ON THE HILL.

The congregation now returned to the old St. Alexis Chapel with Father Peter Lauth as their pastor, and Father Sorin bought the block, on which St. Joseph's Hospital stands for a new church. He summoned Father Lauth to his room, took a lead pencil and drew on a piece of paper the following plan:



which Bro. Charles, however, made two feet wider on account of the lumber, and which, four years later, Father L'Etourneau extended 25 feet. The cellar underneath was built last.

Beyond the fact that Father Sorin got the insurance money and bought the property of one William Neddo for \$5,000.00 nobody ever knew what the cost of the building was. Father Sorin made the plan himself, Brother Charles, head carpenter at Notre Dame, superintended the work, and Brother Edward, treasurer at Notre Dame, paid the bills. St. Joseph's congregation seems,

indeed, to have been in those days a member of Holy Cross. Each one of the then 139 families was asked to contribute 50 cents a month toward the support of the pastor, and for the rest they did not need to care, no more than the simple religious cares where the potatoes grew which he eats or how much the habit costs which he wears. To Father Lauth, as pastor, it remained to take care of the spiritual matters of the congregation, to provide for his own living and the current expenses of the church, and to obey orders from Notre Dame.

He kept a faithful account of all receipts. As a matter of interest it may be stated here that of the 139 families the following went a trifle beyond the amount of 50 cents per month: Bertrand, Henry; Beriault, Paul; Burns, Arthur; Dietz, Wolfgang; Donohue, John; Durand, Mrs. Mary; Dwyer, J. H. Engeldrum, Jacob; Fleck, John; Flood, Thomas; Garceau, John Sr.; Gamache, C.; Gorman, Patrick; Hickey, Louis; Honer Geo.; Hanley, Michael; Hastings, Michael; Howard, T. E.; Joye, Wm.; Kenney, Mrs.; Killoran, Michael; Lacosse, Chas. Sr.; McCartney, James; McCafferty, John; Naddeau, Andrew; Odiet, Justin; O'Brian, Michael; Perry, Samuel; Sherland, Mrs. M.; Schwanz, Geo.; Williams, Matthew. The following came just up to the mark: Beck, John; Cassidy, Mrs. Mary; Coquillard, Theodore; Emond, Louis; Logan, Mrs. Ellen; Rene, Mrs. Mary; Redmond, John; Stoney, John.

The total amount of "Pastor's support" in 20 months amounted to \$550.82, an average of \$27.54 per months and an average of about \$0.19 per family. More than one half of the people were unable to pay even \$0.50 a month. The penny collections then averaged \$5.30 per month.

If such was the state of affairs in the seventies what must it have been in the early fifties?

In the meanwhile the brick building on the Hill was completed, and when it was completed it was found to contain: a basement which furnished a cellar, a kitchen and a dining room;

**W. B. WRIGHT,**  
ATTORNEY.

REAL ESTATE,  
LOANS AND  
INSURANCE.

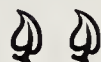


COLLECTIONS  
A  
SPECIALTY.

220 West Washington Street,  
South Bend, Ind.

**PAUL O. BEYER,**

Dealer in all kinds of  
BIRDS AND  
GOLD FISH.



**FLORIST AND  
SEED MERCHANT.**

BIRDS AND ANIMALS  
MOUNTED BY AN  
EXPERIENCED TAXIDERMIST.

115 EAST JEFFERSON STREET,  
SOUTH BEND, IND.

**KANOUSE & PHILLIPS,**

DEALERS IN  
ALL KINDS OF

**COKE AND WOOD.**

TELEPHONE 152.

540 Chapin St.,  
South Bend, Ind.



BESIDES BEING  
HEADQUARTERS FOR



WE ARE  
LARGE DEALERS IN

**HARDWARE,**

**FURACES, MANTELS  
AND FLOOR TILE.**

**A. G. KELTNER & CO.**

**OTTO C. BASTIAN,**

DEALER IN

Also a complete stock of  
Cameras and Photograph  
Supplies.



**DRUGS,  
FINE PERFUMES,  
TOILET SOAPS.**

129 W. WASHINGTON ST.

**THE MODEL,**

135 S. Michigan St.,  
South Bend, Ind.

The Exclusive Cloak and Suit Store in South Bend  
for Ladies, Misses and Children.  
Latest Style Novelties Received Daily.

**H. G. CHRISTMAN,**

**GENERAL CONTRACTOR  
AND BUILDER.**

Estimates Furnished  
on all kinds of  
Buildings.

Telephone 425.  
Office Rear 117 E. Jefferson St.  
South Bend, Ind.

Large Buildings and  
Heavy Structural Work  
a Specialty.

a first story which furnished residence, a library and a school, and a second story, all in one. The latter was the church. Access to it was gained by a boxed-in stairway which some people called the church tower.

#### AGAIN A SCHOOL FOR BOYS

was thus secured, and Brothers Philip, Ambrose, Simeon, and Father Michael Robinson are among those who taught it, but again the boys had to be sent back to the Sisters' school, when these quarters were abandoned for more spacious ones.

#### THE PEWS.

The pews were got from the old church at Notre Dame. They have since made their way down the hill and we continue to hang on them up to this day, although at present preparations are on foot for new ones. For other needed furniture Father Lauth took up a Monthly Collection which went in the following direction.

|                                |         |
|--------------------------------|---------|
| In April 1874, it brought..... | \$61.15 |
| " May, " " " .....             | 34.60   |
| " June, " " " .....            | 33.70   |
| " July, " " " .....            | 17.60   |
| " Aug. " " " .....             | 6.90    |

A total of.....\$153.95

In September, 1874, Father Peter Lauth was succeeded by Father L'Etourneau, and the monthly 50 cents contribution toward the support of the pastor continued as follows:

|                       |         |
|-----------------------|---------|
| Sept. 1874.....       | \$24.50 |
| Oct. " .....          | 20.80   |
| Nov. " .....          | 25.00   |
| Dec. " .....          | 5 50    |
| Jan. 1875 .....       | 2.75    |
| Feb. " by labor ..... | 5.00    |
| Mar. " .....          | .50     |

When Father L'Etourneau saw the monthly collection for the support of the pastor running dry, he betook himself to a new resource under the name of *Subscription* for the support of the pastor which yielded in five months \$81.00. Father L'Etourneau did not crave poor people's money. His necessities were but few and he had large revenues of his own from his patrimony in Detroit.

Father L'Etourneau extended the building 25 feet and again rented the pews for High Mass on Sundays.

In September, 1875, Father Peter Lauth returned for another year. His census for that year mentions 165 families besides a number of single persons. All of them but 40 are credited with amounts which they contributed and which range between 25 cents and \$9.50.

Matters remained in this state under Father Wm. Demers, who became pastor again from August 1, 1876, to September 1, 1877; under Father P. F. Veniard who was pastor from September 1, 1877, to July 1, 1880; and under Father Thos. Vagnier who replaced him from that time to the 15th of August of the same year. Then came

#### THE REV. MICHAEL PH. FALLIZE, C. S. C.,

whom Bishop, Joseph Dwenger declared to have been the first pastor, and no man ever contradicted the gentle Joseph Dwenger. The latter now took full charge of the temporal as well as the spiritual matters of the congregation, and father Fallize was his representative. The latter's zeal is too fresh before the memory of all to need any further comment. He had just emerged from the seminary, the whole world was before him and angels were playing bull fiddles before his eyes in the air—and he did make St. Joseph's congregation the religious center of attraction in South Bend. His first attention was given to

#### THE CHOIR.

Himself a first class musician and gifted with a rare voice

*R. M. Muinch,*



*The Most Expert Watchmaker  
in South Bend*

*Jeweler.....*  
COME AND SEE US.

205 South Michigan Street.  
Auditorium Block.

Successor to H. & J. W. LANE.

TELEPHONE 640.

**J. W. LANE,**

— dealer in —

**HARD AND SOFT COAL AND WOOD.**

Office and Yard 21 S. Main St.

SOUTH BEND, INDIANA.

**DR. L. S. LAPIERRE,**

**...DENTIST...**

105 W. WASHINGTON ST.,

OVER APPELEGATE'S DRUG STORE.

SOUTH BEND, INDIANA.

*Frederick A. Duggan,*

*Architect*

135 S. Michigan St.

South Bend, Indiana.

**WILLIS A. BUGBEE,**

**ABSTRACTS OF TITLE**

**DEEDS, MORTGAGES, ETC.**

**OVER SAVINGS BANK**

**Wall Paper,  
Paints, Oils,  
Varnishes,  
Mouldings,  
Etc.**

**Loehr & Ransberger,**

*Painters and  
Paper Hangers*

**218 S. Michigan St., South Bend.**

We want you all to know that C. W. SCOTT is still MAKING SHIRTS TO ORDER. Twenty years' experience. Fit and satisfaction guaranteed.

**C. W. SCOTT**

136 NORTH MAIN STREET

TELEPHONE No. 434.

**Henry Eckler Mfg. Co.,**

*manufacturers of*

**Sash, Doors and Blinds.**

Dealers in Lumber and General Building Materials, Store and Office Furniture, Mantels and interior Finish.

Office, factory and lumber yard; Foot of E. Washington St., on West Race.



he knew how to bring the musical talent of South Bend and even of other places into requisition. The late Paul Krueper was organist, the Elbels and the Toepps and the Baldaschinis and himself sang. The St. Joseph's choir of those days was without a precedent and has, up to this day, not been excelled in South Bend. Previous to this only home talent had been engaged to sing and Miss Alice Donohue, now Mrs. W. Dobson had been organist. All these cheerfully gave their services free of charge.

Now solemnities were the order of the day. These had to be in harmony with the high standing of the musical programs, and the Steils, the Fittes and the Stoffels, the Walshes, the L'Etourneaus and the Grangers came from Notre Dame to add eclat and dignity. All this and a new census taken by Father Fallize which showed a large increase in the Catholic population of East South Bend proved that the site of the church was no longer convenient, its capacity no longer adequate.

#### A NEW CHURCH

was planned. The site of the old Celestin Gugnemere de la Hailandiere property was considered more appropriate and the Bishop himself favored the project. The people themselves manifested a desire to rebuild, on a larger scale, the church which had been destroyed by fire in 1872. Father Sorin then refunded the \$2500.00 insurance and all other interests which the parish had in the church on the hill, and sold building and property to the Sisters of Holy Cross at St. Mary's Academy who made of it the present St. Joseph's Hospital. In addition to these sums of cash money Father Fallize soon had subscriptions on paper which were deemed amply sufficient to erect the \$18000.00 new church for which a Chicago architect had been pleased to submit plans. Whatever the original plans may have been, the St. Joseph's church turned out to be a brick building, 51x149 feet, with a shingle roof and a steeple in the Extenuated style of architecture. While building it the original



REV. FATHER M. PH. FALLIZE.

We're now ready to show you



Our stock includes such makes as Columbia, Tribune, Stearns, Orient, Sherman, Imperial, Manson, Etc. \* \* \* Come and see them.

C. H. WHITMORE & CO., 107 E. Jeff. St.

Fine  
Frames,  
Pictures,  
Crayon  
Portraits,  
Artists'  
Materials,  
Etc,

*S. T. Gibson*

107 E. Jefferson St.

South Bend, Ind.

**South Bend Steam Dye Works,**

123 Colfax Avenue.

All kinds of  
Ladies', Gents' and Household Goods  
Cleaned and Dyed.

**Miller's Book Store**

carries a full line of

Books, Stationery,  
School Books, Toilet Articles  
and Fancy Goods.

124 South Michigan Street.

Catholic  
Prayer  
Books

*Davies Laundry Co.,*  
*Foot of Washington St.*

*First-class work guaranteed.*

*All calls receive prompt attention*

Look for this sign over the door



*First-class Repairing and Refinishing  
at moderate prices.*

*..A. H. FELDMAN..*

*Upholstering and Drapery.....Box and Hair Mattresses*

*Cor. Lafayette and Jefferson Sts.  
Phone No. 8000.*

**MILLER & LONTZ,**

**Wood, Coal  
and Feed....**

Lime, Stucco, Hair,  
Lath, Land Plaster.

Milwaukee, Akron, Utica,  
Louisville and Imported  
Cements a specialty.

302-312 NORTH MICHIGAN STREET.  
Telephone No. 74.

contractors did not want to take all the money from the poor congregation, they now and then curtailed expenses and left to future geniuses of enterprise also many an opportunity of making a few sheckles.

A building fund was started in January, 1881, with a fair, which realized \$422.83, and private collections were made the same winter from the people of the parish and the business men in towu which ranged between \$2.00 and \$50.00 and which aggregated by the time the church was finished, \$694.00. The collection at the laying of the corner stone, at the end of July, brought \$61.00, and the collection on the occasion of the dedication amounted to \$120.00. The \$2500.00 credit at Notre Dame was drawn shortly after the work had commenced, and when this was exhausted money was borrowed from brokers and banks at a high rate of interest. To judge from the pay roll, which includes pay for material, and labor of all kinds, the work was not given out by contract, but one Kuppler and one Jackson must have done the lion's share of it. They alone received \$4765.54.

A special collection was made for the plastering by Messrs. Garceau, Braunsdorf and McCartney. It brought an even \$300, but the expenses for the plastering contract were \$447.00. It was in the hands of Martin Hoban.

For a pastor's residence, Father Sorin bought of Alexis Coquillard the adjoining house and property on Water street and rented it to the congregation for the interest of the money invested, viz: \$15.00 per month.

The church was ready for occupancy and was dedicated on the 10th day of September, 1882. Hugh Tansy says so. He claims to have married Mary Durand in it the very day after it was dedicated, and his marriage is recorded under the 11th day of September, 1882.

With the dedication of the church all accounts cease. The pastor who during the building period had been assisted by Father D. Hagerty, was now left alone and he turned his

undivided attention to the spiritual and mental improvement of the congregation.

A First Communion class of 24 children, and a confirmation class of 84 persons were first taken in hand, and in the mean time the necessary furniture was procured for the new church. Among the latter was the large pipe organ of today. Stained glass windows were furnished by the persons whose names they still bear. In the summer of 1886, during a mission, the northeru half of these windows were demolished by a hail storm, and most of the original douors had them replaced at their own expense. The pews and the greater part of the church vestments, which originally hailed from Notre Dame were retained as precious souvenirs. The main altar is the most precious relic in the church. But precious as it may be as a souvenir of the early fifties, it would long since have been burned, had it stood in some isolated or fire-proof place. A new main altar has been promised time and again by private parties under certain conditions, but these conditions have been such as the congregation up to this day has not been able to meet. As it is, it is better than the wooden cross on which the Holy Sacrifice of the Mass was offered up for the first time, and at which holier people and indeed also people more worldly-minded assisted.

#### A SCHOOL FOR LARGE BOYS

was Father Fallize's next concern. This was to be the third one. "Omne trinum perfectum." This one must be a permanent success. To kill two birds, and here even three, with one stone, a hall for church entertainments, and society rooms were to be connected with it. Such a building was put up in brick, 30x60 feet in size, and two stories high, in the year 1884. The cost is guessed at. Experts put it a \$4000.00. The lower floor contained two rooms, 30x30 ft. each, the one being intended for a school and the other for society meetings. The upper floor was in one, was furnished with a stage and all kinds of dramati-



CLARENCE N. EDWARDS,

dealer in HIGH GRADE  
MONUMENTS

411 S. Michigan St., South Bend, Indiana.

## Pictures.....



Platinums—plain and colored.

Sepias, Etchings,

Water Colors, Etc.,

—framed and in sheets.

The Tribune Store, South Bend. Ind.

### The word "Solaris"

indicates not only to you but to every one  
of our customers that they have the best

***Ice Cream and Candies***

that can be made. Prompt service rendered.

218 W. Washington. & 220 S. Michigan

LEE R. SKERRITT,

111 WEST WASHINGTON STREET.

*Pianos, Organs and Musical Merchandise  
of every description.*

...Slick's...

*St. Jo. Steam Laundry.*

*112 East Jefferson Street,*

ESTABLISHED 1881.

*South Bend, Indiana.*



Telephone 321.

HABERLE & GRAHAM,

MACHINISTS  
and BLACKSMITHS.

MANUFACTURERS OF



Special Machinery and  
General Jobbers.

311-313  
Hydraulic Ave.

GEO. W. SCHOCK,

MACHINIST,  
MANUFACTURER  
AND JOBBER.

Foot of Washington St.,  
South Bend, Ind.



J. W. BOWERS,

CONTRACTOR AND BUILDER.

OFFICE OVER  
APPLIGATE'S DRUG STORE.



cal outfits and was intended for church festivals and society entertainments. The house was expected to pay for itself and to help to pay the debt on the church.

The boys' school was again taught here by Brothers Philip, Justin, Jerome and others; but, able and experienced as these teachers were, it was, nevertheless, found expedient, after a two years' trial, to return the boys to the Sisters under whose charge they have been doing well ever since.

The teachers in these years, from 1886 to 1890 were: Sisters Scraphim, Bernadette, Aloysia, Assumption, Renney, Urbana, Sebastian, Mathurin, Eustochium, Gonsague and Joseph Euphrozim, the superior.

For the hall a dramatic society was formed the members of which, under the able management of Father Fallize and the directions of the late and lamented Professor Jos. A. Lyons, of Notre Dame, attained great proficiency. Messrs. Edward Fogarty, Joseph Singler, John Singler, M. Brennan, James Scott, John Fogarty, and the Misses Virgie Crepeau, then but a child, Mary Howard, Lizzie Roach, Mary Giles, Anna Fogarty, Clara Brenfleck, and many other accomplished wonders as amateur actors and singers; but neither the size nor the construction of the hall did justice to either their talents or their efforts. Nor was East South Bend, as it now commenced to be called, as yet ripe for the drama either.

For church fairs and festivals also the hall could not accommodate the congregation which, by this time, had considerably increased, and a fair or festival which was expected to pay for the trouble of getting it up would be held invariably in Mr. James Oliver's Rink. Societies, too, left the quarters which they had helped to erect, for more commodious and more centrally located ones in the city; and so it came that school-room, hall and society-room stood for some time empty and abandoned. An occasional itinerant gentleman of leisure would find a night's lodging, and free gas in the house and plenty of

fuel in the neighborhood. Hall building for the purpose of keeping the men out of the saloon and the boys off the streets, has so far not proved itself to be the right step in the right direction. *Similia similibus curantur* does not hold good in morals. Homeopathy in religion was neither practiced nor even recommended by the Divine Master Himself or by any of his closest followers. The latter, on the contrary, have described the road to heaven as being narrow and steep and rough beyond description, and full of sweat and toil and care—as the way of the Cross. The attractions to a Christian life must be more solid, their foundation must be laid deeper and it must be laid earlier in life. A hall for young men, like a billiard table and a piano in a private mansion, are beautiful luxuries indeed for people that can afford them, but they are no safe-guards against the dangers that threaten young men.

In addition to the societies which already existed, Father Fallize established

#### 1. THE CATHOLIC KNIGHTS OF AMERICA

on the 12th day of September, 1885. The charter members were: Paul Krueper, Timothy E. Howard, Thomas M. Howard, John M. Singler, Wilfred J. Crepeau, Henry Heiser, Joseph Bergan, John M. Cummings, Alexander Humphrey, John P. Drum and Zootic Crepeau. The name of the society is: St. Paul's Branch, No. 408 C. K. of A. This society has ever since been in a prosperous condition.

#### 2. THE TOTAL ABSTINENCE SOCIETY

took the most prominent place among church societies. Father Fallize was for years the State President, and the congregation had the honor of entertaining within its precincts one of its most interesting conventions. A Valparaiso troop gave a delightful entertainment and extraordinary facilities were procured for delegates, by rail and by boat.

**SHAFFER BROS.,**  
**LIVERY AND FEED STABLE.**

TELEPHONE 771.

509 EAST WATER STREET,

SOUTH BEND, IND.

**WM. G. FELDEN,**

MILL—FOOT OF WASHINGTON ST.  
ON WEST RACE.  
TELEPHONE NO. 3023.

**CUSTOM FEED MILL,**

Also Dealers in....

Residence—804 Osborn St.,  
SOUTH BEND, IND.



Flour, Grain and  
Ground Feed of All Kinds.

**DR. W. A. HAGER.**

CORNER LAFAYETTE AND WASHINGTON STREETS.

PRACTICE LIMITED TO THE

EYE, EAR, NOSE  
AND THROAT.

GLASSES FITTED  
CORRECTLY.



**HUNT BROS.,**

332 and 334 South Scott Street,

Removed from Division Street  
to their New Building  
SOUTH BEND, IND.

New facilities for doing  
the best....

**Wagon and  
Carriage Work.**



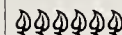
**Painting and Repairing.**

New and Second-Hand  
Wagons and Carriages  
Constantly on Hand.

FINE HORSE SHOEING.

**G. POULIN,**

FANCY  
AND  
STAPLE



GROCERIES, CANNED GOODS,  
FRUITS, VEGETABLES, TEAS,  
COFFEES AND SPICES.

319 NORTH HILL STREET,  
SOUTH BEND, INDIANA.

**GEO. E. CLARK,**  
**LAW AND INSURANCE.**

DEAN BUILDING.

**South Bend Engraving and  
Electrotyping Company,**

HALF TONE, ZINC ETCHING, COLOR PLATES, EM-  
BOSSING DIES, WOOD, COPPER AND STEEL DIE  
ENGRAVING, DESIGNING, WEDDING INVITATIONS, AN-  
NOUNCEMENTS, CALLING CARDS, EMBOSSED  
SOCIETY AND COMMERCIAL STATIONERY.



212-214 South Michigan Street,  
SOUTH BEND, IND.

**THE NEXT TIME YOU NEED**

Clothing, Hats or

Try the....

Furnishing Goods



“NEW STORE”

130 W. Washington Street,

**SIGMUND BAMBERGER, PROPRIETOR...**

In the numerous fairs, festivals, entertainments and excursions of those days all the societies rendered invaluable services.

From a financial point of view all these enterprises were not quite as successful. Some of them seem to have rather added to the church debt which grew larger and larger in proportion as the subscriptions on paper were not recognized as currency and as interest on standing debt had to be paid.

In the fall of 1888, South Bend lost its most efficient and enterprising pastor, when obedience called Father Fallize to a larger field of labor. He was chosen as the Proto-Vicarius-Notarius of the Missionary band which then was sent to East Bengal, India, and he is still working there as the Vicar General of the Diocese of Dacca. He was succeeded in the pastorate of St. Joseph's church by

THE REV. JAMES GLEESON,

who looked at things from a more prosaic point of view. He added the amounts on outstanding notes, computed the interest thereof, compared the actual revenues with the current expenses and concluded that the latter had to be greatly reduced. He commenced with the organist's salary, and Paul Krueper sought a more lucrative position in St. Mary's church. The choir, too, did not think they could keep up their reputation without their able leader, and a new choir was formed with Mrs. C. Rich, formerly Miss Alice Trainor, as their teacher and organist. Similar reductions were made in all, even the minutest departments, but saving alone did not keep the wolf from the door, and Father Gleeson left for another field of labor, in August, 1889.

THE REV. N. J. STOFFEL, C. S. C.

then again attended from Notre Dame, to the spiritual wants of the congregation, as he had done in many previous cases of emergency. He so attended for more than one year without knowing that he was to be the actual pastor, and all things were



REV. FATHER N. J. STOFFEL.



left by him in *statu quo*. He never was and never pretended to be a business man. Greek roots and the actual needs of life are two different things altogether. But he had the good sense to leave all material matters to the church committee and to follow the excellent organizations which had been established by Father Fallize, reserving to himself only the power of an occasional veto.

The financial matters were then, and are up to this day, in the hands of Messrs. Joseph E. Robert, John M. Singler, Michael Hanly and Martin Hoban.

The wise administration of these men reduced a debt which 12 years ago was believed to be beyond control to a few thousand dollars, and their kind services have always been cheerfully given free of any charge. Look their pictures and feel grateful to them.

With the aid of Father Corby and Bro. Edward of Notre Dame they procured money at 5 per cent. and redeemed the old notes on which they had to pay 8 per cent. in advance and some of which had to be renewed every three months. They next raised the pew rent from \$8.00, \$10.00, \$12.00 and \$14.00 to \$12.00, \$14.00, \$16.00 and \$18.00 respectively.

In due time they were also confronted by the fact that the rent of many years was still due to Father Sorin for the pastor's residence. This matter was compromised on an easy settlement. But as such an easy settlement could no longer be looked for in future, the residence renting plan was wisely abandoned, and in the summer of 1891, a part of the empty hall and school was arranged for a residence at a cost of \$1055.02, and \$300.00. These additional \$300.00 were given to the general fund by the pastor for a barn which was put up for him at the same time and which is his own personal property. Of the \$1055.02 the pastor collected, from door to door \$838.93 and the balance, \$216.09, fell upon the poor church treasury. To pay it the committee urged upon the pastor a

## MONTHLY COLLECTION

which at first seemed to be rather uncongenial, but to which the poor man took, latter on, very kindly, because it brought at first from \$90 00 to \$100 00 per month. The improvement was soon paid for and a monthly tribute of \$15.00 was cancelled. In fact the monthly collection proved itself so good that it has been continued up to this day, and it is this which has ever since paid the interest of the general debt and which, by this time, has largely contributed to reduce the debt itself so materially.

The church was not as yet ten years old and pessimists noticed that the walls without a water table were crumbling and that the heavy and leaking roof was pressing the walls apart; and all the people saw, perhaps then for the first time, that the inside of the church had never been painted and its windows, beautiful though they were, afforded no protection against rain or cold, on the contrary they were themselves in need of protection against an eventual strong wind.

## THE ORIGINAL LADIES OF NAZARETH

took it upon themselves to make these needful repairs and improvements, and for the 16th, 17th and 18th of October, 1890, they prepared a fair in the skating rink. They called upon the Children of Mary and the children of the school and the Total Abstinence society for help and realized the amount of \$1218.24, an amount more than sufficient to make the above mentioned improvements, but very handy to pay interest and to reduce a debt which continued to grow larger and larger in proportion as notes were being presented which had escaped even Father Gleeson's notice.

In 1896 again the Ladies of Nazareth, though now for reasons they have a different name, by private collections had a basement excavated under the church where they replaced an old bricked-in, full-cord-wood-devouring-and-no-heat-but-all-smoke-giving stove by a first class furnace at a cost of about



\$600.00. The accounts for this improvement never as much as entered the church accounts, the ladies taking full charge of all the expenses. The proceeds of other festivals and socials which the ladies held in the meanwhile were directly turned into the church funds and applied on the most urgent ones of the many demands which were then made on poor Treasurer, John M. Singler. The needs of the sanctuary, the sweeping of the church, the washing and mending of church linens, all such minor details continued to be provided for by the small monthly dues of the society.

#### THE CHILDREN OF MARY

were not less active. Besides lending a helping hand in every movement they would hold, year after year, lawn socials of their own during summer and make private collections during winter. The undivided proceeds of these would invariably wander into the church treasurer's pouch. The expenses for such extraordinary donations of theirs as a Blessed Virgin's Altar which they furnished in 1892 with the statues thereon which they had imported from France, at a cost of about \$500.00; a cement sidewalk around the church property at about \$300.00, in 1899; carpets for the church, ornaments for their altar, etc., all these they defrayed from their own private little treasury and from personal contributions thereunto. They would even furnish the pastor with an occasional new cassock, at one time with a new buggy and complete outfit, and to these they would surely have added a horse, had not the poor man been amply supplied in this respect by the Very Rev. Father Sorin. Nor did any organization undertake any improvement, but the Children of Mary would assist them with at least \$25.00 or \$50. These are societies which any church may feel proud of. As long as they are alive to their aim, no creditor need be afraid of his investment, and no church need be in want of anything necessary. The

Children of Mary also took the most prominent part in what we may call

#### A GALA DAY

in St. Joseph's congregation when the latter joined all the Catholic churches of South Bend and Mishawaka in duly celebrating the 400th anniversary of the Discovery of America by Columbus. It was on a Sunday afternoon, the 16th day of October, 1892, when

#### THE COLUMBIAN CELEBRATION

took place, and that beautiful day of October was fully in harmony with the spirit which animated every Catholic in South Bend and in the neighboring towns on the occasion. A monster parade, the result of months of planning and execution, was now ready and it surpassed the most sanguine expectations of the thousands of spectators that came from near and far to witness it. At 1:30 p. m., the various congregations fell in line, from appointed intersections, on Washington street and moved east on Washington to Main, south to Jefferson, east to Hill, north to Water, west to Michigan, south to Washington, west to Front and counter-marched to the speaker's stand at the court house square. Some idea of the length of the procession may be formed from the fact that when the head of the parade was crossing the Water street bridge going west the rear was pouring across the Jefferson street bridge, and the last carriage was passing the court house square when the leaders were as far as Center street, on Michigan, the line extending over the route given on the East Side. About 45 minutes were required to pass a given point, and the parade represented about 5000 persons.

All along this line eager spectators literally packed the sidewalks, the court yards and the porches and the windows of houses, and at every street intersection buggies and wagons were jammed, filled with persons anxious to obtain a view.

At the home of Rev. Father Stoffel, on Hill street, corner of Water, the magnificent procession was reviewed by Very Rev. Father Sorin, Superior General of the Order of the Holy Cross, the Rev. Fathers A. Granger, W. Corby, T. E. Walsh, A. Morrissey, D. Hudson, Jos. Kirsch, Profs. Wm. Hoynes, James Edwards, Francis Ackerman and other members of the Faculty of Notre Dame.

What a contrast must have been before the minds of Fathers Sorin, Granger and Corby if they thought back to the time when they used to collect all the Catholics of South Bend in the small Alexis chapel.

Of the part taken by St. Joseph's congregation the South Bend Press, on the following day, spoke in substance as follows:

#### THEY DID WELL THEIR PART.

The part taken by St. Joseph's congregation, of the East Side, was a notable one, and their efforts received particular commendation on all sides. That congregation presented a combination of religion and patriotism. "God and Our Country" was their chief motto. They formed the third division in the parade and were preceded by the Sweedish Cornet Band. The following is the order in which their floats appeared:

The first float represented a figure of St. Joseph, with four guards of honor, under a canopy and the banner of St. Joseph floating above with the Stars and Stripes. The lilies which adorned the float and the four white horses which drew it were fitting emblems of the patron of that congregation and the patron of our county.

The second float was furnished by the Young Ladies' Sodality, the Children of Mary. It represented Columbus, assisted by Father Perez, as he explains his theories about a new world before the court of Queen Isabella. The tableau contained fifteen figures, and the costumes and decorations were of strictly Spanish design. Mr. Fred. Winkler's stately form

made a beautiful and intelligent Columbus at the globe, and Mr. Geo. Chartier's pate seemed to have been purposely prepared to serve as that of Father Perez. The officers of the Sodality represented the queen and her court.

The third float contained the rest of the Young Ladies' Sodality, sixty-five young ladies dressed in white and floating their banner and the national colors.

The fourth float represented the departure of Columbus from Palos. Columbus and his crew receive the blessing for a happy journey from Father Perez who is assisted by some fifty church ministers. The float was a boat 12x30 feet in size, and was rigged out with cabin, sails, wheel, etc.

The members of the church committee defrayed the expenses of this boat, and the Steward of Notre Dame furnished the truck and six horses to haul it. On this float Mr. Charles Embic made a wise Columbus, and Mr. Ernest Peach a pious Perez. Even without his costume Charles Senrick would easily have been recognized as the cook; Rudolph Singler was climbing the mast and directing the sails, and Thomas Hoban, at the sound of the bell would work at the wheel as if the safety of the whole parade depended on him. The church ministers were the altar boys, and their uniforms, as they were made then by the Children of Mary, are in use up to this day and show to good advantage in the altar boy's picture in this book.

The fifth float was, Our Lady—Star of the Sea. It represented the waves of the ocean from which emerged the Star of the Sea which guided and encouraged Columbus in the saddest moments of his perils and in whose honor the crew sang every evening "Ave Maris Stella." The Star of the Sea was Miss Mary Semortier, then a child of Mary, and now Mrs. Charles Singler. The float was furnished and fitted out at her own expense. She must have felt quite big when she saw herself mounted on such an elaborate truck and drawn by six horses.

The sixth float contained a camp of Indians who had the

Gospel preached to them by two of the early missionary fathers. It belonged to the St. Aloysius Society of Young Men. James Luther and Wm. Braunsdorf in black cassocks and white surplices were catechising a forest full of Indians of all ages and all sizes. An occasional war-whoop and even a war-dance around the trees of the forest showed that either the truths of Christianity or the plaudits of so much civilization were not all at once according to their taste.

The seventh float was a boat thickly filled with emigrants who came, as their costumes showed, from all parts of God's creation, and who now shower their blessings upon the memory of Columbus. "God Bless Columbus!" was their devise in large letters on both sides of the boat and on the large banner which they carried. This float was the pastor's device in favor of those children of the school that had not as yet been called upon to serve in any other capacity.

The eighth float represented the State of Maryland proclaiming religious liberty over two hundred years ago. In a diphros-shaped chariot and behind six horses one young lady dashed along shaking the flag of liberty right and left. To describe the outfit would require the pen of a modiste or that of a newspaper reporter at a wedding party. Suffice it to say that the float was furnished by the Children of Mary.

The ninth float characterized the material and political state of America at the present day. The States and Territories were represented on large badges worn by young ladies in white and the devise of the silver dollar "In God we trust" was conspicuous on banners and on the sides of the float. It was furnished and equipped by Messrs. Andrew Neddo and James Kenny for 48 young ladies of a Confirmation class.

The tenth float was: "Our Lady Immaculate", patroness of our country, or the religious state of America at the present time. The "Immaculate Conception" stood on a profusely decorated canopy and was surrounded by Faith, Hope and Charity. The

body of the float was filled with the girls of the First Communion class of that year, dressed in white and decked with wreaths. This float was furnished by the pastor with the aim of providing for the girls a place almost equal to the one which the boys of the same class were given on the "Santa Maria."

Following the above floats came the men of the congregation on foot and the members of the church committee in a carriage.

The church societies of men were assigned a special place of their own in the procession. But the members of the St. John the Baptist society readily renounced to that honor, when they were asked to act singly as an ornament, a protection and as a guide to each one of the 58 horses which drew the floats of St. Joseph's congregation through the forests of Red, White and Blue and through the floods of the music of cornet bands which filled the air.

From among the special notes which the newspapers appended to their accounts the following may be quoted:

There was never a more orderly large crowd upon our streets.

Money and effort were not spared to make yesterday's parade a splendid success.

Each church was well represented. St. Hedwige's led in the number of the parade and St. Joseph's in the number and in the beauty of floats. The representation as to floats was as follows: Mishawaka, 1; St. Joseph's, 10; St. Mary's, 5; St. Patrick's, 3; St. Hedwige's, 8.

St. Joseph's congregation was minus its Marshal on horseback. It is true, Mr. Paschal Bourdon was not in his position on horseback, at least not for a long time. But he was present at the parade in full regalia. From the beginning he wished to shiue, not only in able horsemanship, but also by his steed and he presumed to ride the pastor's "Jim". The latter, however, soon became intoxicated with all the music, the bunting and the admiring multitudes, and Mr. Bourdon concluded that, after all, prudence was the better part of valor and he preferred to walk



at the bridle of a less pretentious horse rather than to ride the noblest steed in town.

There was but one accident to mar the entire proceedings. When the statue of St. Joseph was being placed on its pedestal, the horses moved suddenly and it was thrown to the ground and broken in fragments. The little mishap here referred to did not abate anybody's enthusiasm. Before the parade left the float yards about the church, another statue was supplied by St. Joseph's hospital, and during the procession the four guards of honor, Messrs. Robert Braunsdorf, Zootic Crepeau, Michael Hanly and Louis Hickey, Sr. who had designed and furnished the float provided among themselves for another statue of the same make and size. But when they came with their offer to the pastor, Mr. Theobald Gooly who died Oct. 3, 1900, had been ahead of them. The day after the celebration the latter enquired about the possible cost of such a statue and put \$75.00 in the pastor's hand for a new one.

The Columbus celebration of 1892 illustrates the practice of St. Joseph's church during the past decade. It is, to be slow in undertaking any kind of any enterprise; but if once such an enterprise has been undertaken, it is, to enter into the spirit thereof with one mind and one soul. With a similar spirit

#### A SECOND FAIR

was ushered into existence by the Ladies' Sodalities and held in the Skating Rink, on the 17th, 18th and 19th of February, 1898. Four children of Mary alone collected within six weeks \$519.50 and the fair netted the fair amount of \$1404.91. It was only surpassed, two years later, by

#### THE CHILDREN'S FAIR.

The latter proved not less successful than it was unique in its nature and almost providential in its conception. This is the way it was brought about: A small hall was asked for by the

Catholic Knights, a large one by the congregation at large; the latter had not the will to accomodate the former nor the means to suit itself. While hall matters were thus being discussed, the children caught the idea and at once anticipated the un of a coming fair. The hall matter was dropped, but the necessity of additional school room forced itself upon the congregation, and the children claimed that prospective fair for their school accommodations. They will hold it themselves.

The idea appeared amusingly strange to some and seriously so unto others. But children in a school form a world of their own among themselves and this little world of theirs exercises a greater influence over the rest of this world's inhabitants than the moon ever exercised over the inhabitants of any of her sister planets. At home, perhaps, the children were not listened to at all, but in that little world fo their own they have a right to assert their claims and to ask for the reason of their being refused. Their work on similar enterprises of the past precluded the excuse of a possible failure. The possible loss in studies was equally futile, because the more a child wants to do the more he can do, and the management of a fair is a great training in itself. Assurances, too, were given, that not a lesson would be lost and that studies would receive even greater attention than ever before.

All that the sisters of the school and the pastor himself could do now was to put the children off from week to week and from day to day.

As early as the 7th day of November 1899 a child, Leonie Poulin, called on the pastor with an article which she had begged of her parents, and asked to obtain a book authorizing her to receive collections on the same. He ask her to wait, under the plea that he would first have to send for such books, but in reality to gain time and to learn what was the general feeling in the matter. At the same time 25 books were sent for, then 50 more and again 50 and finally 100, all of which were called



for even before they had arrived. Article upon article now arrived in school, the donations of parents, friends and business men of South Bend at large. They ranged from a Senegambian goat that jumps from precipice to precipice and back again all the way down to a pair of fighting cocks, and from gold watches and parlor stoves all the way down to a baby cradle or an ironing board. The pastor was kept busy, day after day, from mass time till noon, superintending the entering of the same and issuing books authorizing collecting thereon. An account also was opened of the books the collectors and the contributors.

Armed with these books the children then would make a bee line for their parents, their friends, not even slighting their foes, in fact all over town, for a donation. The hope of making five cents would not allow any one to think of the distance even to Notre Dame and St. Mary's Academy.

Some people thought they were pestered with them and felt greatly worried about the children's attention being withdrawn from their books, others admired their courage and all, without exception, encouraged them with a small donation.

How useless the pastor's remark was, when on the following Sunday, Nov. 12, 1899, he asked the congregation: "Do you know that the children have really started their fair," was fully evinced by the "Indeed we do" look and by the "Indeed we ought to know" smile which was on every countenance. He continued by asking the people to encourage the children and to be kind to them in every case, assuring them that a kind refusal will be more appreciated than even a large donation given with a disdainful look or an unkind remark.

The pastor's request was not without its effect. The people always had a nickel or a dime in readiness for their youthful callers. Mrs. Sherland who then resided in St. Joseph's hospital, sent them a check for \$100.00 to save them the trouble of calling on her singly and individually.

The uniform collecting books contained room for just 100

uniform subscriptions, and before the end of the first week several of them were returned with five and ten dollars, and these same collectors would ask for a second, a third, some even for a seventh book.

Following is the list of the children who collected ten or more dollars together with their respective collections:

|                             |         |                            |       |
|-----------------------------|---------|----------------------------|-------|
| Adelsperger, Rose.....      | \$22.05 | Kochenderfer, Anthony..... | 15.40 |
| Archambeault, Clyde.....    | 10.80   | Krueper, Cecelia .....     | 10.00 |
| Archambeault, Hildegard.... | 10.00   | Lafortune, Louis .....     | 15.00 |
| Beriault, Arthur.....       | 13.31   | Larkin, John.....          | 10.00 |
| Black, Erl.....             | 14.10   | Loneran, David.....        | 32.10 |
| Braunsdorf, A.....          | 10.00   | Maher, Bernard.....        | 12.00 |
| Cassidy, Clifford.....      | 40.00   | McCafferty, Anna .....     | 13.70 |
| Couch, Fred.....            | 20.10   | McCartney, Mary.....       | 10.00 |
| Crepeau, Joseph.....        | 17.00   | McNamara, Mary.....        | 20.00 |
| Crepeau, Melvin .....       | 36.20   | Miller, Otto .....         | 17.10 |
| Dobson Bernard .....        | 65.80   | Mittenberger, Joseph.....  | 10.00 |
| Dobson, Mary.....           | 13.15   | Murphy, William.....       | 20.10 |
| Donohue, Joseph John.....   | 27.50   | Murphy, James.....         | 15.00 |
| Donohue, Joseph Joseph .... | 15.20   | Murphy, John.....          | 10.00 |
| Dorn, George.....           | 11.00   | Neifert, Anthony .....     | 11.05 |
| Doyle, John.....            | 11.80   | O'Connor, M.....           | 55.75 |
| Eckenroth, John.....        | 11.20   | Park, Hattie.....          | 10.50 |
| Erl, Mary.....              | 14.50   | Poulin, Leonie.....        | 10.50 |
| Fleck, Clarence.....        | 20.00   | Poulin, Joseph .....       | 32.60 |
| Fisher, Francis.....        | 12.20   | Probst, Ruth .....         | 10.00 |
| Hanke, Lea.....             | 13.00   | Robert, Wilfred .....      | 15.80 |
| Hartford, Matthew.....      | 15.00   | Semortier, Mary.....       | 10.00 |
| Haverle, Julia.....         | 17.35   | Seyen, Annie.....          | 12.20 |
| Hickey, Thomas.....         | 10.00   | Sheiblehut, Edward.....    | 10.00 |
| Hickey, Virgie.....         | 10.00   | Sheiblehut, Leo.....       | 10.00 |
| Hoban, Mary.....            | 13.80   | Velaire, Leo .....         | 16.60 |
| Hiss, Gertrude.....         | 10.00   | Wagner, Ada .....          | 20.00 |
| Johnston, Edward.....       | 13.20   | Weston, Arthur.....        | 10.00 |
| Johnston, Joseph.....       | 10.00   | Zipperer, John.....        | 23.10 |
| Joyce, Margret .....        | 12.70   |                            |       |

Besides these nearly every child of school reported with amounts varying from three or four dollars to ten.

Alphabetical entries also were made of the names of contributors, and these were credited with all the small amounts which the collecting books recorded in their favor. The list is somewhat less than a mile long and is preserved among the parochial records.

The fair was counted a success before it opened. It commenced on the 15th day of February and was intended to last three days. Owing, however, to the large number of articles to be disposed of it was continued two more days. The advice and the help of fathers and mothers, of older brothers and sisters was needed and was cheerfully given. It closed on a Saturday night, about 10 o'clock. Whatever articles, by that time, were not as yet disposed of were now sold at auction by masters James Murphy and Oriel Crepeau. The latter had returned from Chicago to lend a helping hand. Many a tried auctioneer might have learned a few points from these lads.

It was a great surprise, indeed, for the congregation, on the following morning, to learn that the children had made, clear of all expenses, the sum of \$1860.03. "Good for the kids across the river!" said those who had overheard this taunting remark on several occasions, and "God bless the children!" was the general verdict. Nor is the material success of the enterprise one bit more worthy of commendation than the earnest zeal and the good will which the children manifested. Of course, it goes without saying that the Sisters of the school and the parents at home come in for a good share of the credit.

#### THE COQUILLARD BEQUEST.

Alexis Coquillard, a nephew of the elder Alexis Coquillard, died on the 25th day of February, 1890. He was the lad that rowed Father Sorin, on his arrival in South Bend, across the St. Joseph river on a primitive ferry of his own construction and who became subsequently the first student of the latter's incipient institution. He was one of the earliest and most successful



ALEXIS COQUILLARD.

settlers of South Bend and a faithful member of St. Joseph's church. A few weeks after his demise his last will and testament was probated, and the local newspapers announced in large head lines

#### \$5000.00 FOR ST. JOSEPH'S CHURCH.

The joy and the gratitude of the people were commensurate only with the need of the amount, and the pastor lost no time in putting red lines around the article and exclamation marks in the margin, in underlining the \$5000.00 figure and in sending the papers to the ordinary of the diocese, the Rt. Rev. Joseph Dwenger, Bishop of Fort Wayne, in whose name the bequest was made in trust for St. Joseph's church.

By return of mail the Bishop instructed the pastor to make to the wife and relatives of the deceased the offer which is embodied in the following order:

|                                                                                                                                                                                                                                                                                                                                                                   |                                               |   |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------|---|
| +                                                                                                                                                                                                                                                                                                                                                                 | <b>JOSEPH,</b>                                | + |
| BY THE GRACE OF GOD AND THE FAVOR OF THE APOSTOLIC SEE,<br>BISHOP OF FORT WAYNE.                                                                                                                                                                                                                                                                                  |                                               |   |
| <b>IN PERPETUAL REMEMBRANCE.</b>                                                                                                                                                                                                                                                                                                                                  |                                               |   |
| <p><i>Be it known by this, that ALEXIS COQUILLARD has bequeathed to St. Joseph's Church, South Bend, Ind., the sum of Five Thousand Dollars, and in consideration thereof a Requiem High Mass, the 25th day of February, shall be sung every year, and a Low Mass shall be said every month as long as said Church and Congregation remains in existence.</i></p> |                                               |   |
| <p><i>Given under our hand and seal this 12th day of March, 1890.</i></p>                                                                                                                                                                                                                                                                                         |                                               |   |
| [Seal.]                                                                                                                                                                                                                                                                                                                                                           | Signed: JOSEPH DWENGER, Bishop of Fort Wayne. |   |

Mrs. Mathilda Sherlaud, a sister of the deceased, had the order reduced to a neat card like the above, and as a suitable frame for it donated the new St. Joseph's altar in memory of her lamented brother.

It was found, later on, that the bequest to St. Joseph's church was contained in a codicil which was appended to the will on the 9th day of February of the same year and which provided that said sum of money may be paid in cash or by the conveyance of land at its appraised value as the trustees appointed may deem fit, provided, however, that it shall not be paid either in cash or in land until each and every bequest, devise and legacy of the will shall have been paid off and discharged. The bequest was paid on the 9th day of February, 1898, \$500.00 being paid in cash and the balance by conveyance of real estate adjoining the church property.

#### THE CHOIR OF ST. JOSEPH'S CHURCH

within the last ten or twelve years has not boasted of any tenors with white cravats, "stand up" collars or tight trousers, nor of any lady sopranos with opera glasses in their hands and chewing gum in their mouths. Humble as their friends and relatives in the pews they sing the praises of God to the best of their ability, and angels can do no more.

As a rule choir singers are human like everybody else, but because they give their services free of charge their shortcomings are exposed to greater criticism. If they greet one another on Sundays or communicate to one another the news of the week and tell an irresistible joke, they are put down as *talking in church*; if they pass around the peanuts as a sign of a general good understanding or carry a bottle of coffee to clear their throats, they are said to *act disrespectfully in church*; if they leave the church during the sermon for a drink of cold water or to practice an Ave Maria, *they disregard the word of God*; if they sing well they are not noticed and if they fail to reach a note, people will not believe that *they have a cold*; if they give one another a friendly advice they will be reported as *having quarrelled*, and if they fail to notice a new hat entering the church they will be blamed as *having given up all interest in the*



*choir.* As in the best regulated families mistakes will happen in a church choir and misunderstandings may have to be cleared up. It may happen that a Mr. Charley will pump *Gloria* and a Miss Mary will play *Credo*, and that organist must naturally be reprimanded. It also has happened that a Mr. Charley had to be told to shut up, as no one but the priest had a right to talk in church, and in self defence Charley had to retort "Then you girls up there must all be priests!" and an evil eye witnessing this will say: "*They fight!*" Again a singer may wish to give his or her throat a rest for a few weeks or to practice some extra devotions in the pews of the church, and jealous individuals will say: "*So and so has left the choir.*" Even confessors have gone so far as to say to themselves, when a young lady would accuse herself of talking in church. "*The poor child is singing in the choir.*" And this is, as a rule, the pay which singers will get in a well regulated Catholic church choir.

Ingratitude is, indeed, the world's reward, but any child that has mastered the principles of music has also learned how to look upon the ways of the world and how to excuse it for not knowing what it does or says. He or she—as a rule it is the latter—knows and makes proper allowances for the fact that the world at large does not take into consideration the many nights in which choir members brave rain and snow and storm to assemble for a choir practice after a hard day's labor, nor the jealousies to which they are so frequently exposed when they succeed and the railings and the sneers which follow them in the case of a failure; the miserable loft in which they inhale all kinds of odors during winter and in which they ruin every dress by perspiration in summer, that loft which even an occasional church sweeper declares not to be a part of the church and consequently not included in his sweeping contract. They readily condone even this kind of pay at the hands of the world, because they know that Almighty God, in view of their good will not only pardons them for their many short-comings, but will, in spite

of these, even reward them for having so faithfully interpreted Him to His people and His people to Him. For such is the office of a choir in a church.

There is surely nothing more exalting, nothing more consoling, nothing more sublime and nothing more heaven-like upon earth than the solemn services of the Catholic church. Here man forgets the curse of Adam's sin, here he forgets all his cares and toils; here and here alone he feels that he is more than a beast of burden or a bird of prey; here he forgets all lower instincts and feels himself *in attriis domus Domini Sui*, in the halls of the house of his Lord. If here the priest acts the part of Christ, the choir's part must be that of the angels that remained faithful and of men that are of a good will. Like the chorus of old the choir represents the congregation. In the name of and for the whole congregation the choir accepts and returns the blessings that are exchanged in the name of Christ; in the name of and for the whole congregation the choir implores the mercy of God in the *Kyrie eleison*; gives glory to God in the highest and wishes peace to men on earth in the *Gloria in excelsis* and make a solemn and public profession of faith in the *Credo*. It transports the congregation before the very throne of God and joins the angels in heaven when they sing: *Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth*, Holy, Holy, Holy is the Lord the God of hosts! and again in the *Agnus Dei* it beseeches the Lamb of God who taketh away the sins of the world to have mercy on us and to grant us peace which is Christ's own choicest blessing. The part which the choir takes in divine worship here upon earth is indeed, as it were, a practice for the great concert which is to crown the Creation of God.

This is the reason why in Catholic churches the members of a choir cheerfully give their services free of charge. They sing solely for the honor and glory of God and would not allow themselves to be defrauded of their heavenly reward by accepting a paltry pay whether the pay be extended in shining silver or



in the sounding brass of newspaper puffs. Nor, indeed, do they want to act, like the street parade of a circus, as a drawing card for extraordinary solemnities. The Catholic church has her regular succession of Feasts and Festivals which need no advertising, and her special devotions are in themselves sufficient to attract the people that appreciate them. For fellows that know of no cheaper place to entertain their girls of a Sunday evening or for pleasure-seekers in general the Catholic church makes no provision, and even if an accidental choir should aim to launch out in that direction, their efforts, at the best, could never hold their own against the attractions of a theatre or a public dance. No church choir, no more than the proverbial Frenchman, can afford to try to sit between the two chairs, if it does not want to come to grief in one way or in another.

If, however, apart from church services, they wish to indulge in a pastime of their own, a love-feast, for instance, an annual bath in Baron Lake during summer or a sleighride during winter, a Cantata in a public hall or theatre, the fact of their singing in church on Sundays will not debar them from any such innocent amusement.

St. Joseph's church boasts of three choirs. Besides the Sunday choir whose picture appears in this pamphlet there is a boys' choir of about 25 members that attend to all week day services and to all afternoon or evening services, and a little girls' choir that sing hymns during the early mass on Sundays. During the October, May and June devotions of the past few years the boys have covered themselves with glory and have rendered invaluable service to the congregation.

#### THE SCHOOL

for the last ten years has been under the care of Sisters. After the accounts of the children's fair, their services in the choir, their services at the altar, etc., etc., little remains to be said. These amply show the condition of the school, and the

school reports of the diocese are in harmony with these facts. To say another word about the school would be only repeating what every member of the congregation witnesses Sunday after Sunday and day after day. St. Joseph's congregation, and for that matter any congregation in the world, has its foundation, its source, its resource, its hope, its pride and its boast in its school. The school is the cradle of the congregation, is its life and is its strength. Without the school it may close its portals today just as well as tomorrow. A patron of the school is a faithful member of the church, and parents that do not send their children to their own Catholic school have thereby severed their connection with the church also.

The teachers in these years were: Sisters M. Clement, M. Mathurine, M. Clara, M. Gonzague, M. Benedicta, M. Giovanni, M. Isadore, M. Alfreda, M. Rosita, M. Lydia, M. Julia, M. Bianca, M. Hyacintha, M. Valeria, M. Canice, M. Assumption, M. Raphaelia, M. Eudoxia, M. Justa, M. Clement No. 2, M. Holy Infancy, M. Fortunata. Five of these died but recently, greatly mourned by the children who had learned to love them and whose prayers followed them beyond the grave.

The present corps consists of: Sisters M. Assumption, M. Clement, M. Clara, M. Fortunata, M. Canice, M. Cunigunda, and Miss Mary O'Connor. The school is attended by 317 children, 161 boys and 156 girls.

#### THE CITY OF THE DEAD.

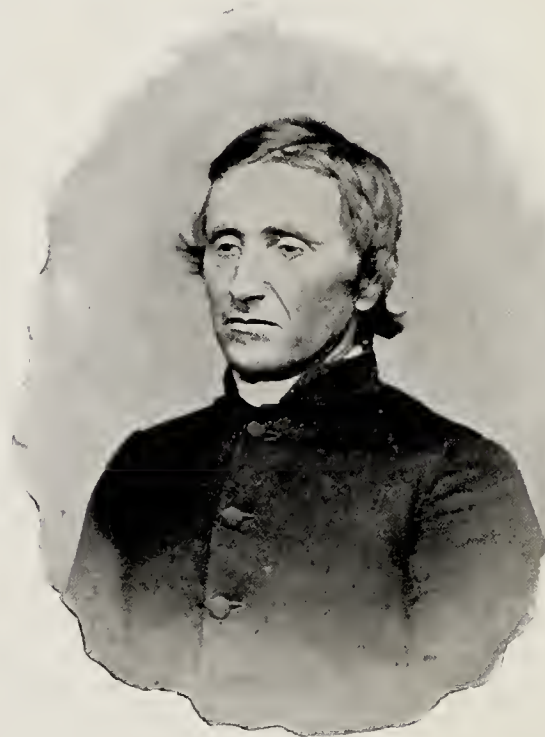
An account about a Catholic church will not be complete unless its cemetery is mentioned. There is not a mass said in the church but the faithful departed are remembered, there is not a public devotion held, not a private devotion made in the church but the thoughts of the faithful revert to the dearly-beloved departed.

A mere annual remembrance of the dead on All Souls' Day does not satisfy the piety of either the church or of any of her

children; and a worldly parade on Decoration Day or a worldly display at funerals the latter must naturally look upon as a sordid scheme to amuse the living at the expense of the dead. "If you are in any way generous with the goods of this earth, by all means give them to me during my life time when I can enjoy them; but after my death, I beseech you, pray for the repose of my soul!" is the appeal of the pulpit of St. Joseph's church in favor of both the living and the dead. That *charity which seeketh not her own and which never falleth away even if tongues shall cease* commands above all a continual and unselfish remembrance of the souls of the departed in our prayers, and then, in the second place, our deepest respect for their bodies in the graves.

The cemetery, or as it is less appropriately called, the grave-yard, is a sacred spot with all men, whether christian or pagan, civilized or uncivilized. Even pagans *who had not hope* affectionately clung to the remains of their beloved departed; they had them reduced to ashes so as to be able to keep them in their immediate presence. Christians buried them in consecrated ground along public roads or in much-frequented fields, in the Catacombs and, later on, in churches or in church yards—always in places where they were most likely to meet them often. Yes, the memory of the departed is dear to all men that are deserving of that name

If Christians consign the remains of their departed to the earth, it is, because they firmly believe in the *Communion of Saints and the Resurrection of the Body*, and find in these their only hope and consolation. For even as the grain of seed planted in the furrows of the earth greens up again in youthful freshness after a few days, or at least in the coming spring, so also, they know and believe, those far nobler grains of our fellow beings' bodies are entrusted to the earth's dark bosom in the hope that, on the last day, they shall rise again with renewed strength and beauty. From the earth the human body was taken when the



BRO. M. FRANCIS.

Almighty breathed into it the breath of life, and into the earth it is returned until the Almighty will again and forever unite it to its immortal spirit. "*Quid majis humanum quam hominis exuvias humo reddere, What can there be more humane than to return the remains of man to the ground?*"—Goar, Euchol., fol. 542.

### CEDAR GROVE

is the name of the cemetery which yearly claims the members of St. Joseph's church at the rate of twenty-five, thirty and forty. It does not belong to St. Joseph's church, nor to any one of the eight Catholic churches of South Bend in particular, but all of them claim it and it is equally dear to them all. It contains by far the largest portion of the bodies of the earliest settlers and claims the present Catholic population of South Bend in rapid succession. There is not a Catholic family in the city that has not some beloved one buried there, and all of them look upon it as the place where they themselves expect to await the General Resurrection.

### BROTHER M. FRANCIS, C. S. C.,

one of the original band, was the man to whom Father Sorin entrusted the care of the remains of the dead in 1842 and who attended faithfully to that charge up to the hour of his death which occurred but a few years ago, when both his mantle and his name fell upon his assistant in the days of his old age, the amiable and energetic Bro. W. Francis, C. S. C.

On entering upon his charge Bro. Francis found between the upper Niles road and the river, about a mile north of town the "Old Indian Graveyard." The latter had been blessed by Father Badin, but was now, when Father Sorin's establishment considerably changed the public thoroughfares of those days, rather remote, comparatively speaking inaccessible and generally uninviting. It lacked, according to the Christian, or even the pagan

ideas, the essential requisite of a graveyard,—it was not likely to be seen or visited often by the living.

Bro. Francis, therefore, at once laid out the present cemetery on Notre Dame avenue, half way between South Bend and Notre Dame, and years later when his favorite evergreens gave it a slightly appearance, he called it Cedar Grove Cemetery. His every thought was in his graveyard; but as funerals in those days were comparatively few, he could be seen, now transferring the remains of the Indians to his new graveyard, now improving and beautifying the same and now again digging the grave for an occasional funeral of the following day. Being a cabinet-maker by trade he also made, with his own hands and in advance, all the sizes of coffins that were likely to be needed. His custom, in the early days, extended far beyond South Bend. It comprised all the surrounding missions which the Fathers of Holy Cross attended, and up to this day there are corpses brought from great distances to be buried alongside of relatives or friends who died in the early days when Cedar Grove was the only graveyard for Catholics within many miles of Notre Dame.

The work of mercy "to bury the dead," was Bro. Francis' chief aim. The pay for his material or labor was with him a secondary, an infinitesimal matter. His honesty, too, went so far as to lead him to assume the honesty of generations unborn. In this trusting spirit he would sell to applicants lots in his graveyard *without any condition*, even as a man would sell a farm or a lot in a town, and for these lots he would give deeds that were *uneconditionally* recorded in the court house.

It is the tears of surviving friends and relatives—happily but a few—that taught Bro. Francis and Father Sorin and the Fathers of the Plenary Council of Baltimore a salutary lesson and led them to safeguard Catholic cemeteries, or single lots therein, against becoming subject to all kinds of barter. A graveyard, let it be repeated, is sacred ground, and whatever the successes or the reverses of a family may be, either materially or spiritu-



ally, the graves, nay the very bones of its ancestors must not be held responsible for the extravagant debts or the greed, or shall we say, the incessant thirst of any one of its unworthy heirs.

To obviate any such sad incident or to prevent the recurrence thereof, the various lots for which deeds had been *unconditionally* given and recorded, were now bought back again by Bro. Francis and resold to the holders thereof with the proviso that they may not be used for any but the originally intended purpose, the graveyard, as a whole and to all outside purposes, thus remaining the property of Notre Dame.

The small corner which formed the Cedar Grove cemetery of 1842 now extends over 25 acres and is being enlarged year after year. It accommodates a population of over twelve thousand souls.

Nor was Cedar Grove the only cemetery which engaged Bro. Francis' attention. He also laid out the cemetery at St. Mary's Academy, where he buried, besides hundreds of others, the greater part of the sisters that taught the school of St. Joseph's congregation in the years gone by, and he attended, at Notre Dame, to the cemetery which he commenced there for the members of his own community. In the latter he buried, besides hundreds of others, the former pastors of this parish who died in the following order:

- Rev. Father Francis Cointet, on Sept. 19, 1854.
- " " Joseph Leveque, on Feb. 13, 1862.
- " " P. J. Bourget, on June 12, 1862.
- " " Augustin Lemonnier, on Oct. 29, 1874.
- " " Paul E. Gillen, on Oct. 20, 1882.
- Brother Raymond, on April 30, 1885.
- Rev. Father Thomas Flinn, on Sept. 23, 1886.
- " " Richard Shortis, on Sept. 14, 1887.
- " " Louis Neyron, on Jan. 7, 1888.
- " " Julius Frere, on May 2, 1892.
- " " Felix Veniard, on May 27, 1893.

Rev. Father Thomas E. Walsh, on July 17, 1893.

" " Alexis Granger, on July 26, 1893.

" " Edward Sorin, on Oct. 31, 1893.

" " Michael Robinson, on March 17, 1896.

Here also, after burying thousands, Brother Francis was buried himself by his assistant and successor on the 12th day of Nov., 1896. Father Wm. Demers followed him on the 22nd day of December, 1896, and Father Wm. Corby on the 28th day of December, 1897.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace!













10/19/2009

DT 180810 1 55 00



HF GROUP - IN

